The LUTHERAN

STUDYING THE BIBLE

Most important book in the world

Vol. 34, No. 11

DECEMBER 12, 1951

10 CENTS

The Silent Witness

A NURSE STOPPED ME AS I WAS going down the corridor of our town hospital.

"There's a patient in Room 207 who ought to have a visit from a pastor," she said. "He's a Protestant, I think."

But the patient in Room 207 refused to talk to me. He turned toward the wall and said, "Leave me alone!"

In my hand was a small New Testament. I left it on the table next to the bed as I turned away.

"How is the man in 207 making out?" I asked the nurse when I made my rounds again a few days later.

"Not much better," she said. "If he would only take some interest in things, or if he only had some faith, he'd recover. There's nothing critical in his physical condition, but mentally . . ."

WHEN I STOPPED AGAIN AT HIS bedside, he was willing to talk.

"Are you the guy who left this book?" he asked.

"Yes, I thought you might like to read it."

He fingered it thoughtfully for a minute, then said, "It's the first time I've ever read a Bible. It's pretty good."

"I'm glad you read it," I answered. "And I'd like to help you. Will you let me?"

Awkwardly he folded his hands. "You've helped me already," he said. "Would you—would you say a prayer for me?"

As I left the bedside I realized anew the power that lay in that little New Testament.

—A. P. S.

The LUTHERAN — News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania
H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising

Change of Address and Renewal Orders

Send all changes of address and renewal orders to The LUTHERAN, 1228 Spruce Street, Philadelphia 7, Pa. On changes of address please include reprint of old address or an exact copy of that stenciled address, together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1951, by United Lutheran Publication House Printed in U.S.A.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 187

THIS WEEK in The LUTHERAN

The Church in the News - - - - - - - - - - - Page 4

World News Notes - - - - - - - - - - - - - - 10

U. S. Complacency and Self-satisfaction - By Reinhold Niebuhr 11

Washington: Passports for Formosa - - By Robert E. Van Deusen 12

WE MUST SPEAK OUT NOW - - - By Franklin Clark Fry 13
Protests on Vatican embassy should be widespread and insistent

THEY'RE BUILDING A CHURCH - - - By Luther E. Fackler 17
Picture Story about a new congregation constructing its building

John Is Learning to Love God - - - - - - - By Eve Reiner 21
Sunday schools are effective in teaching reverence and faith

THE OLD PASTOR - - - - - - - By Edward Stauderman 22
Sometimes we get so used to the minister that we forget his value

FIVE MAKE A FAMILY: Tired Husband - By Margaret A. J. Irvin 25

The Gospel for the Day - - - - - - - - - By Philip R. Hoh 27
"Know the Bible" series on Matthew 11:2-10

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 29

Books - - - - - - - 30 Overseas - - - - - - 32

Letters - - - - - - - 34 People - - - - - - - 35

Campus - - - - - - - 39 Home Missions - - - - 41

News in the Churches:
California—37; New York: Albany—38; Pennsylvania: Altoona—40; Pittsburgh—41; Wisconsin—45

In Conclusion - - - - - - - - - - - - - - - - 50

Next Week: REFUGEES ARE MAKING GOOD - By Stewart W. Herman

THE CHURCH IN THE NEWS

No neutrality toward God

Since appointment of a U.S. ambassador to the Vatican on Oct. 20, Protestants have talked a lot about "separation of church and state." The government should be neutral toward churches, they believe. But they don't want governments to try to be neutral toward God.

New York's Board of Regents—highest authority in the state's public school system—agreed on this point in a statement published this month. "Our state constitution," said the Regents, "opens with these solemn words: 'We, the people of the State of New York grateful to Almighty God for our freedom . . . do establish this constitution.' "

Since the state's basic law begins with recognition of God as the Author of liberty, said the Regents, it would be proper for each public school to open each day's session with prayer. The Regents had a prayer to suggest: *"Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers, and our country."*

The Regents said they think "belief in and dependence" on God is "the best security against the dangers of these difficult days." It would be well to start each school day with prayer and "with specific programs stressing the moral and spiritual heritage which is America's, the trust which our pioneering ancestors placed in Almighty God, their gratitude to Him from whom . . . came their blessings and their freedom . . ."

Reasons for worship

If children are "constantly confronted with the basic truth of their existence, and inspired by the example of their ancestors," said New York's Regents, the "will find all their students brought int focus and accord. Respect for lawf authority and obedience to the law wi be the natural concomitant of the growth.

"Each of them will be properly pr pared to follow the faith of his or h father as he or she receives the same mother's knee, by father's side, and such faith is expounded and strengthene for them by his or her religious leaders

Schools where worship of God is pra ticed, said the Regents, will fulfill th "high function of supplementing th training of the home." They will inte sify in the child "that love for God, f parents, and for home which is the ma of true character training and the su guarantee of a country's welfare."

The 13-member Board of Regents i cludes Protestants, Roman Catholics, an Jews. They were unanimous in approvin the statement on worship. New York Governor Thomas Dewey endorsed the proposal. Clergymen throughout t state were enthusiastic.

Opposition came from Freethink President Joseph Lewis (legal actio would be taken "to prevent contamin tion of the public schools," he said Arthur Cromwell, militant atheist, sa the proposal is "a plan to bootleg religio into the schools under the guise of fightin communism."

Critics of schools

If God must be outlawed from t public schools, churchmen have been sa ing, nobody can expect children to brought up to be honest, unselfish. Sin schools monopolize the children duri

he best hours of the week, a secular, godless culture is to be expected.

Religious instruction had been proposed for all public schools in Ontario in 1944, but progress toward putting the plan into effect has been slow. In September the executive council of the Church of England in Canada accused the Ontario government of "delaying tactics."

Since 1949 public schools of Kentucky have experimented with a plan for stressing "moral and spiritual values" in the classroom. North Carolina schools have religious instruction, and half a dozen other states have considered plans for something similar.

Daily Bible reading is permitted in public schools in a majority of states, and in some the Lord's Prayer is said. The District of Columbia school board requires that the public-school day shall begin with "a reading from the Bible, without note or comment, and the Lord's Prayer." Test of the legality of this practice is now pending before the U.S. Supreme Court in a case appealed from the New Jersey Supreme Court.

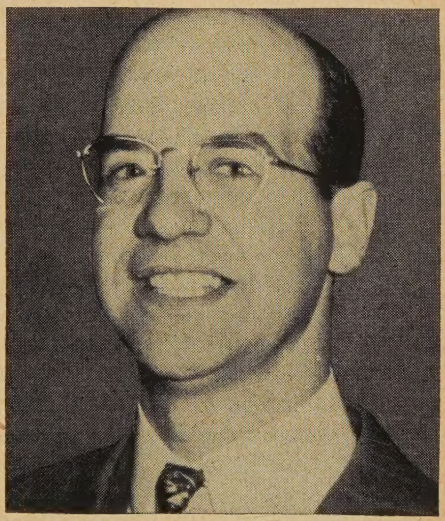
entz will be Carthage president

Trustees of Carthage College, United utheran Church school in Illinois, lost o time in finding a president. Two ionths after the resignation of Dr. Mors Wee had been announced, Carthage cated a successor: Dr. Harold H. Lentz, astor of Trinity Church, Ashland, Ohio. e will take office March 1, one month ter the Wee administration terminates.

Dr. Lentz (*B.A. Wittenberg, 1932 . . . .D. Hamma Divinity School, 1935 . . . A. Oberlin, 1939 . . . Ph.D. Yale, 943*) is president of the United Lutheran hurch Board of Social Missions, and a ember of the executive board of the nod of Ohio.

Mission church case decided

The ULC Board of American Missions had the right to refuse to aid in payment of the salary of the pastor of the Church of the Reformation, Media, Pennsylvania. This decision of the United Lutheran Church's Commission of Adjudication was announced in late November.



DR. HAROLD H. LENTZ
Carthage acted promptly

The case was brought to the Commission by the Central Pennsylvania Synod, of which the Media congregation is a part. After the congregation was organized a year ago it called as pastor the Rev. Robert Anderson who had not attended a Lutheran seminary. The American Board declined to make an allotment toward the pastor's salary on the basis of a June 1950 ruling that it will "give no financial support, direct or indirect, to any home missionary beginning his ministry who has not studied for at least one academic year in a theological seminary of the Lutheran Church."

The board's opinion is that a pastor beginning his ministry in a newly organ-

ized congregation (in which there is usually a high percentage of non-Lutherans) should be expected to have at least a year of study of Lutheran practices. The case was argued before the Commission of Adjudication on Oct. 1. The decision, written by Dr. M. L. Stirewalt of Southern Seminary, is dated Oct. 27, and reached THE LUTHERAN Nov. 29 (it will be published in full next week).

The Central Synod argued that the board's action infringed on its right to determine whom it shall ordain to the ministry. The commission said "the action does not infringe upon the rights of a synod . . . because it relates only to the placing of new home missionaries for whom financial aid is requested from the Board, does not prevent their ordination, and does not apply to any other candidates for ordination. The condition laid down in the action is a prerequisite for aid from the Board and not a qualification for candidates for ordination."

Fry is leader in embassy protest

Chief spokesman of American Protestantism in the protest against appointment of a U.S. ambassador to the Vatican is United Lutheran Church President Franklin Clark Fry. Dr. Fry was named by Bishop Henry Knox Sherrill of the National Council of Churches as chairman of a six-man committee to lead a campaign.

The six men began work Dec. 3 on "a nation-wide educational campaign" designed to mobilize public opinion." The committee includes executives of some of the largest American churches: Bishop G. Bromley Oxnam (Methodist), Dr. Eugene C. Blake (Presbyterian USA), Dr. Reuben E. Nelson (American Baptist), Dr. Douglas Horton (Congregational), Dr. Ben R. Lacey (Union Seminary, Richmond, Va.).

In St. Luke's Episcopal Church, A
lanta, Georgia, on Nov. 28, Dr. Fry a
dressed 1,000 Southern churchmen
the Vatican embassy question. "Sepa
tion of church and state in the Americ
sense," said Dr. Fry, "did not origina
mean indifference to Christianity on t
part of the government, but a careful i
partiality in its relations to all church
The United States has grown great by n
playing religious favorites" (*see page 1*

Council studies headquarters questio

Six of the 12 communities proposed
headquarters of the National Council
Churches were dropped from the list
Nov. 29. A committee studying the he
quarters crossed out Indianapolis, F
Wayne, South Bend, and Evansville,
diana, St. Louis, and Wyckoff, New J
sey. That left New York, Pittsbur
Cleveland, Columbus, Cincinnati, a
Chicago. Other cities can be proposed
a committee meeting on Jan. 18.

Half a dozen questions must be a
swered regarding each city, the commit
agreed. Is race segregation enforced
hotels and meeting places? (Clevela
and New York are the "most favorabl
Indianapolis and St. Louis the leas
Does the city have good travel conn
tions? (Chicago, St. Louis, New Y
rated highest). What about office spa
(New York, Chicago, Cleveland h
the most, with prices a little lower in N
York than in Chicago).

New York is the easiest place to f
office employees, has the most hotel sp
and the best communications facilities

Council observes first birthday

On Nov. 29 it had been a year si
the National Council of Churches in
U.S.A. came into existence. As the
operative agency of well over half of U
Protestantism, the NCC had tackled d

ns of problems no denomination can olve effectively by itself.

"We must have the combined strength f all the Christian forces to meet adequately the crisis of the times," said Bishop Henry Knox Sherrill, NCC president. He spoke at a mass meeting of Southern churchmen in Atlanta, where he NCC general board was in session. No church, however strong, is able to neet alone the necessities and opportunities of today," he said.

"There are matters of great importance bout which many of the co-operating hurches differ," admitted Bishop Sherrill. But let us not forget that there exists a nity of experience, of faith, and of purose. There are overwhelmingly great onvictions we hold in common about God and his revelation of himself, about he guidance of the Holy Spirit in Jesus Christ as divine Lord and Saviour, and in the fellowship of the disciples of Jesus Christ.

"The purpose of the National Council," said Bishop Sherrill, "is not to be a super-church, but to make effective in co-operative efforts the oneness which already exists."

Council has ideas on public questions

On a half-dozen questions now facing the United Nations, the National Council of Churches agreed to send its opinions to Warren R. Austin, chief of the U.S. delegation at the Assembly meeting in Paris.

¶ "We commend the action of the United States in resisting aggression in Korea. We are gratified that 53 members of the United Nations are associated in resisting the aggression . . . It is our earnest hope that fixing a truce line may lead to an early cessation of hostilities."

A House for Pastor's Widow

Friends and neighbors in Garden City, New York, gave Mrs. Hazel Anderson a $20,000 house last month, a year after her husband died of polio. He was pastor of St. Andrew's Lutheran Church (Augustana). Father Thomas Colgan of St. Anne's Roman Catholic Church and Rabbi Harry E. Schwartz of Temple Beth Israel aided in the house-building project. Building site, materials, labor were donated, also furnishings

¶ "We welcome the disarmament proposals laid before the General Assembly of the United Nations by the United States, Great Britain, and France . . . We are fearful lest there deepen in our country a disposition to place primary reliance upon the preponderance of military strength . . ."

¶ "The plight of refugees occasions anguish of mind and heart among the people of our churches . . . The United Nations should move quickly to meet these human needs."

¶ The NCC also endorsed economic development programs for underdeveloped countries and asked for protection of "freedom of thought, conscience, and religion" in the proposed Covenant of Human Rights. It urged the U.S. to ratify the peace treaty with Japan.

ULC giving is medium-good

Some large amounts will be needed in benevolence offering envelopes in United Lutheran congregations this month to bring the church's 1951 financial projects to success. As things stood in late November, you couldn't say the church has done well in 1951, and you couldn't say it has not done well. Results to date are just medium.

Offerings have been larger than in 1950, but far short of the goals. In ULC apportioned benevolence the offerings are 8 per cent above 1950, but are only 56 per cent of the $5,220,280 budget. Some of the biggest synods have the biggest distance to go. The Pennsylvania Ministerium was at 44.5 per cent of its apportionment by Nov. 20, the New York Synod at 39.7 per cent.

Lutheran World Action giving in the United Lutheran Church through Nov. 27 was at 68 per cent of the year's goal. There had been 119 "Turn-of-the-Road" conferences throughout the United States to stimulate generous response.

Completion of payments in the Christian Higher Education Year appeal urged by Dec. 31. Total pledged is nearl $7.5 million, with $2 million still to b paid in December.

Bible will be emphasized

High-powered effort in the United Lutheran Church in 1952 will be made t encourage everybody to study the Bibl Habits of Bible reading (and of boo reading in general) have been slipping i America in recent years.

Description of plans for the campaig was given last week at Buck Hill Falls where all boards of the ULC held meet ings and shared in several general meet ings. A movie to publicize Bible reading *45 Tioga Street*, has been made at Cathe dral Films studio in Hollywood (*se photo*). Script was written by Mr. Henr Endress of the ULC Stewardship Depart ment. The film is sponsored by th church's Parish and Church Schoo Board, with assistance of the Luthera Laymen's Movement.

Four posters for display in churche plus pamphlets and tracts, will be issue to help in the Bible-reading campaign.

Poland gets new bishop

Dr. Jan Szeruda was out this month a bishop of the Lutheran Church of Polan and had gone back to the quieter post o teaching the Old Testament to Luthera theological students at the University o Warsaw. He had led the church sinc Nazis murdered Julius Bursche in a con centration camp during World War II.

Pastor Karol Kotula of Lodz wa elected bishop at synod on Nov. 15.

Can't keep out churches

Zoning restrictions can't keep churche out of a community, a New York cou ruled last month. "The court does not be

HOLLYWOOD MAKES "45 TIOGA STREET"
Rev. George Ammon (left) and Henry Endress (right) confer with actors

lieve that any municipality in the State of New York may, by enactment of a zoning ordinance, wholly exclude from within its borders churches and places of public worship," wrote Justice C. A. Johnson.

"Such an ordinance," the judge decided, "would not substantially promote the health, safety, morals, or general welfare of the community."

Furthermore, said Justice Johnson, 'this ordinance is arbitrary and discriminatory in that it excludes churches and places of public worship although permitting uses—including village and municipal buildings, railroad stations, public schools and club houses—which would entail to an equal or greater degree the harmful or undesirable results which, defendants argue, flow from the use of plaintiff's property for the erection of a church."

The case involved the village of Plandome, New York, and a Unitarian congregation wishing to locate there.

And so forth

Methodists could save nearly a million dollars a year by drastic simplification of operating machinery of their church, efficiency experts report. Less drastic streamlining, saving $319,000 a year, is recommended by a survey commission. The number of general church agencies should be cut in half, publications merged or discontinued, and a new top-level coordinating council established, it is proposed . . . Girls at a Roman Catholic high school in Albany, New York—the Vincentian Institute—will wear their school uniforms instead of low-cut evening gowns to the Junior Prom at Christmas, they decided, according to a request of Pope Pius "for a return to Christian modesty in dress." Women of Anticoli Corrado in Italy, said to be the most beautiful in the world, will on longer pose for artists. The parish priest persuaded them not to model any more.

Churches should be kept warm all winter, said Mormon officials. Psychological effect of cold churches is bad, they say. Religion is a warm thing, nobody should be obliged to enter a cold church.

World News Notes

No war

Only comforting news in world affairs last week was that military leaders feel fairly sure the Soviet Union isn't planning to start a war in Europe soon. The evidence is that coal, steel, and oil production in Russia is way below wartime standards.

But Russians have a bigger army ready to march than the armies of all 12 countries of the North Atlantic Treaty Organization together. Russians are said to have 175 infantry divisions, well trained and provisioned. General Dwight Eisenhower's forces in Europe total only 20, and may be 30 by the end of next year. There would have to be at least 100 to defend western Europe, military men say.

This week British, French, American, and Russian representatives had withdrawn into a quiet corner to talk about calling off the armament race. Nobody was optimistic. Russians ask for a one-third reduction of the armies of all nations, and prohibition of the atom bomb. But they will not consent to inspectors from the western allies traveling in Russia to check on Russian disarmament.

Germans stay out

There won't be a powerful army in western Europe unless Germans help create it. The German chancellor, Konrad Adenauer, favors putting German troops in the western army—in exchange for liberation of the West German Republic from the allied occupation. But Germans are about ready to put him out of office for favoring co-operation with the West instead of coming to terms with the Communists on the question of reuniting Germany.

Last week Adenauer had been in London talking with the British about whether they will back the European army plan. Prime Minister Winston Churchill has refused to promise anything. Even if British and Germans want to rearm, they haven't money enough to pay the bill. Rearmament of western Germany would cost 12 billion marks a year, it is said.

Homes for old people

From now on new low-rent apartment houses in New York built with financial aid from the state, will be required to set apart 5 per cent of their space for old people.

Old people living on slim pensions can't find places they can afford. Since the war the chief aim in housing construction was to provide living space for veterans' families. The supply has about caught up with that demand now, but nothing much has been done for the aged. They need two-room apartments specially designed for their safety and comfort.

Separate sections for old people, removed from the noise of children at play and with quarters for visiting and recreation, are planned in new apartment construction.

Can't stop politicians

The only speeches radio stations can't censor, ruled the U.S. Federal Communications Commission last month, are campaign speeches made by candidates for office. No matter what the candidate intends to say, studio officials can't blue pencil his script.

If the candidate is guilty of slander the station won't be responsible. Only candidates themselves are free from censorship. Others, speaking on behalf of the candidates, come under the usual rules.

U.S. complacency and self-satisfaction with our virtue and justice blind us to valid criticism and imperil our nation

By REINHOLD NIEBUHR

THE SCRIPTURAL INJUNCTION, "If any man stand, let him take heed lest he fall," is intended for individuals. It is meant to warn against undue confidence. But it is even more applicable to nations. Any nation which is too certain of either its power or its virtue hastens its fall by its very complacency.

There are growing indications that our own nation is much too certain of its virtue and justice. It is thereby increasing its perils. Its complacency creates mistrust among European and Asian peoples who recognize our leadership in the grand alliance of nations but who are not certain of our wisdom.

LET US GIVE A FEW CASES in point. A missionary from Japan writes that while America congratulates itself on its nonvindictive peace with Japan, the most thoughtful Japanese are fearful that our peace treaty "is not so much a peace treaty with Japan as a war alliance against other nations."

Another instance: Chairman Dean of our Atomic Energy Commission recently stated in an interview that if the Korean war continued, we would be justified in using the new "tactical atomic weapons" with which we have been experimenting. "Tactical weapons" means atomic weapons not as destructive as the bomb but undoubtedly very destructive. This interview gained little attention in this country. But in Europe it has aroused storms of protest, particularly in church circles.

It is felt by European Christians that such an interview suggests that America is willing to wipe out the distinction between atomic and non-atomic forms of destruction, because it is heedless of what an atomic war would mean to Europe. Actually we are no safer against atomic destruction than Europe is, should war break out. But it is, in any case, very dangerous to use "tactical" atomic weapons because that would remove the final barrier to the use of any such weapons.

The European reaction would not have been so violent if Europeans were not inclined to believe that America is more interested in winning a war than in avoiding it; and that it subordinates moral and political issues to military strategy.

OUR RECENT NEGOTIATIONS with Franco have accentuated this European complaint. Some of the criticisms leveled against us are not just. They spring from natural resentments which any nation as powerful as we must bear. But the criticisms are not all unjustified.

American public opinion is certainly too complacent about the virtue of our cause. Our mood of constant self-congratulation makes us deaf to legitimate criticisms of our policies. Furthermore our fears have robbed us of the ability to entertain critical estimates of our policies. It would be an ironic fate if a nation with as many resources as our own should fail its allies and its commitments because pride had blinded its eyes.

Washington

PASSPORTS FOR FORMOSA

A PROMISING MISSION FIELD may be blocked by refusal of the State Department to issue passports to missionaries headed for Formosa. Lutheran mission executives are protesting the Passport Division's ruling in the hope that it may be reversed.

The reason for the churches' new interest in Formosa is that three million Chinese Nationalists have come there from the mainland to escape Communist oppression. Some of these are Christians as a result of mission work done in China. The rest present a fertile field for Christian teaching.

Matched against this need are missionaries who speak Chinese fluently, but do not dare to return to Communist China. Dr. Arthur S. Olson, director of the China Branch of the Lutheran World Federation, surveyed the situation in Formosa and recommended that former missionaries to China be sent to Formosa.

Lutheran response

DR. FREDRIK A. SCHIOTZ, chairman of the LWF Commission on World Missions, appealed to Lutheran mission societies in the U.S. and other countries to respond to the need. At a meeting of the Joint China Committee in Minneapolis, it was decided that concerted action would be taken by several Lutheran bodies.

Missionaries were to be sent by the Evangelical Lutheran Church, the Augustana Lutheran Church, and the Lutheran Free Church. The ULCA Board of Foreign Missions planned to consider the matter at its meeting the first week in December. It was agreed that workers assigned to Formosa should work as one Lutheran team, forming their own conference and electing their own superintendent.

The first Lutheran congregation o Formosa was organized with 73 charte members. Until a missionary pasto could be sent, a Chinese Lutheran docto who had been an elder in a church on th mainland was chosen as lay reader an acting pastor.

Passports refused

WHEN TWO missionaries of the Evan gelical Lutheran Church applied for pass ports for themselves and their families they were informed that passports goo for entry into Formosa are not being is sued to missionaries. The only excep tions are for the continuance of wor already being carried on there: mission aries returning to Formosa after a fur lough or replacements for missionarie who retire.

When pressed for a reason for this nev ruling, officials of the Passport Divisio said that it was based on two factors the shortage of housing and food and th risk inherent in the tension between Na tionalist Formosa and Communist China

Church officials raised immediate ob jections. Arrangements for housing an food had already been made for the mis sionaries who applied for passports. Th Chinese had urged that missionaries b sent to continue the work begun on th mainland. Presbyterian missionaries al ready on Formosa welcomed the idea o Lutherans starting work there.

A petition for reconsideration was sen to the State Department. Church leader will discuss the matter with governmen officials in an effort to establish the righ of the churches to open new mission wor in Formosa. —ROBERT E. VAN DEUSEN

WE MUST SPEAK OUT NOW

By FRANKLIN CLARK FRY

Immediate protest against appointment of a U.S. ambassador to the Vatican must be made, says United Lutheran Church President

I WAS AS THUNDERSTRUCK as you were when President Truman appointed Mark Clark as ambassador to the Vatican. All of us had been living under the shadow of this threat for a long time. Now the sword had fallen. The time had come for action!

Everyone had been taken completely unawares. We Protestant churchmen were perhaps the most stunned of all. A delegation of Protestant spokesmen had talked with Mr. Truman about the Myron Taylor affair not long after the beginning of the present administration and had received the President's firm promise that the Taylor mission to the Pope was a "temporary expedient" and would be brought to an end by the time of the signing of the peace treaties at the latest.

Even Walter Winchell's announcement of June 24 that an ambassador was about to be appointed to the Holy See and that Mark Clark was the man didn't stir us up as it otherwise would have. It was impossible to believe it. Instead of being on a tiptoe of anxiety, we allowed ourselves to sink back on our heels, lulled by what we had heard from the White House. If the President ever changed his mind, we reasoned, he would at least pass a whisper along to one or two of the Protestant visitors to whom he had made the flat opposite statements earlier. That didn't happen! No Protestant was notified, much less consulted.

THANKS TO THOUSANDS of you and others like you, the outcry has been heartening. I have talked with scores of other Protestant officials about it and all of them give the same testimony. No one of us has met or heard from a single Protestant pastor who isn't indignant.

That's phenomenal—and immensely encouraging. Liberals and conservatives stand together. The National Council of Churches has become a compact phalanx in this hour as never before. Southern Baptists and Missouri Lutherans are planning a common strategy with other Christians. Invitations have gone to the Evangelical Lutheran Church and American Lutheran Church to enter the grand alliance also.

My one point of justified concern is about many laymen. Economic and social pressures may seal many men's lips, may make many others hesitate. Laymen will tip the scales toward defeat or toward victory by their silence or their influence.

I AM SURE THAT YOU are familiar with the arguments. Let's look at them again anyway.

1) The appointment of an ambassador to the Vatican is a breach of the American principle of separation of church and state. It is only a legal fiction that Vatican City is a secular state at all. It comprises an area one-sixth of a square mile and a population of about one thousand. It has no civil courts or civil administration distinguishable from ecclesiastical authority. The Pope is completely insignificant as sovereign of Vatican City. The millions of his subjects in other lands are not the

subjects of Vatican City at all but of the Pope as a spiritual overlord. The bishops who report to him, and might let crumbs of information fall for the diplomatic corps, are not Vatican citizens. To contend the opposite would be to admit that such bishops have a dual nationality or are agents of a foreign power in their home lands. The entire proposal rests upon a deliberate and sustained confusion of thought about the Holy See as the center of a microscopic state and a gigantic church.

2) DIPLOMATIC recognition of the Roman Catholic Church by the American government shows favoritism among religions by this country. Separation of church and state in the American sense did not originally mean indifference to Christianity on the part of the government but a careful impartiality in its relations to all churches. The United States has grown great by not playing religious favorites.

The most damaging backwash from this whole deal may be the appointment of a papal nuncio to Washington. As an ecclesiastic, he would be accorded a special, exalted status by the U.S. government. Nuncios in most countries automatically become the deans of the diplomatic corps.

Baptists of New Jersey have asked pointedly: "Since recognition as a sovereign power carries treaty-making rights, what can we expect would be the subject of such treaties or concordats? Would they be confined to negotiations affecting only the resident citizens of the Vatican city-state in Rome in their relationship with the United States, or would such negotiations have to do with the status and rights of the Roman Church and its members in the internal life of this nation?—as for example, with respect to the education of youth? And in any such negotiations, would the legal premises be from international law, the laws of the country or the canon law of the Roman Catholic Church?"

3) ISRAEL AND ENGLAND are not parallels to Vatican City. Both are substantial nations with substantial populations, substantial industries and substantial interests overlapping America's. Although one religion is predominant in Israel, Israel is a secular state—unlike Vatican City. The British king is theoretically the head of the Church of England but all our dealings with the United Kingdom concern secular affairs. Such affairs are non-existent in Vatican City.

4) The "precedent" that other nations have diplomatic representatives at the court of the Pope has no weight at all. No country in the world has an ambassador to the Vatican except overwhelmingly Catholic nations. Very few countries now represented at the Holy See make any pretense of believing in separation of church and state. The United States has its own history and body of principles. What Colombia or Spain does is no precedent for us.

5) The contention that the Vatican is a valuable "listening post" is a two-edged sword. It must be a little humiliating to Pius XII for American recognition to be based on the idea that the Holy See is a spy-center. That is a million miles from the kind of genuflection and obeisance that the Pope claims as a matter of right.

Anyone watching the Vatican reaction can see what a prickly issue this one is. Three days after Black Saturday, Oct. 20, Count Dalla Torre, editor-in-chief of the official Vatican newspaper, *Osservatore Romano,* protested in a 15,000-word editorial that "charges" that the Holy See serves as a great "spy center" are "gro

tesque." "If the Vatican were serving as a source of war secrets for the United States, it would have been foolish to confirm the undercover agreement by establishing an open relationship."

The suspicion is deepened that if President Truman is right and Count Dalla Torre's editorial is untrue, that is exactly what the Communists have been claiming all along. Stepinac, Mindszenty and others were really political agents, and not simply "men of God" who are being persecuted for religious activity.

6) ROME IS NOT THE MOST effective enemy of Communism. Look at the religious geography of today. Roman Catholic countries have been the easiest prey to Communism in western Europe and have the largest Communist minorities. Lenin predicted that Spain would become the second Communist nation. It almost did! Every anti-Communist force at home and abroad had to be marshaled against the Reds during the 1948 election campaign in Italy, including tens of thousands of letters from the United States. People who are conditioned to one type of absolutism yield more readily to another totalitarianism than do the citizens of Protestant democracies.

Let the advocates of a Vatican embassy answer this question too: "If our recognition is in fact of the Vatican city-state exclusively, and not of the world Roman Catholic Church, how can this unprecedented step be justified as gaining allies against Communism? If, however, recognition is intended to the Roman Church throughout the world, does such discriminatory designation by our government of one branch of Christendom as the foe of Communism mean that millions of non-Roman Christians are to be regarded as indifferent or as friends of atheistic Communism?"

7) This uncalled-for move by the President cannot fail to have a severely disrupting effect in our national life unless the nomination of an ambassador to the Vatican is withdrawn. Blaming Protestants for the storm of controversy that is ahead will be all upside down.

BY NOW YOU ARE probably asking, Where do I take hold? What ought I to do? How shall I proceed?

Don't underestimate the opponents. We have a grim, serious, and probably long struggle ahead of us. One of the shrewdest politicians in the country, the President himself, apparently thinks that we Protestants will not win.

Realize that the time for action is NOW —and continuously for a long time to come. If senators and representatives don't detect a swelling, widespread antagonism to a Vatican embassy among their constituents NOW before Congress reconvenes, our case will be hopeless after Jan. 8.

These months when they are "feeling the pulse" at home are the most critical. If we are inert now, senators and congressmen will go back to Washington convinced that they can vote for the Truman-Clark-Pius XII combination safely.

Keep letters going. Here's the order of effectiveness.

1) Personal letters from laymen. Washington has to be convinced that this whole "agitation" is not limited to "excited Protestant pastors" who represent nothing except their own "blind prejudices."

2) Letters from pastors on church stationery.

3) Form letters (sorted out and put into a quarantine section in every congressional office).

4) Petitions (it's un-American not to sign petitions).

5) Resolutions adopted by congregational meetings or lesser organizations (feeble, because dissenters usually don't speak or vote against them).

AFTER CONGRESS RETURNS to Washington concentrate on the Senate and House committees involved in this affair, without decreasing the general flood of correspondence to everybody concerned. Write to members of:

1) The Foreign Affairs Committee of the Senate.

2) The Military Affairs Committees of both Houses, which will have the "waiver law" before them.

3) The House Ways and Means Committee and the Senate Appropriations Committee. (Remember that the American legation to the Papal States in the middle of the last century was choked off by a refusal to appropriate funds for its maintenance.)

4) The House Rules Committee, which has the power to bring the recommendations of other committees to the floor or to postpone them indefinitely.

Argue principles. We are not attacking the Roman Catholics or General Clark in this controversy. We are defending a vital principle. Let us keep our side of this debate on a high level—even under provocation. At the same time, our tone, our whole demeanor, the glow in our eyes and in our words must show deep, consuming conviction. Politicians measure intensity of feeling as well as extensiveness of opinion.

Keep clear of fanatics. Many unwelcome allies may volunteer. The mere fact that others will be attacking the Clark appointment with an inflammatory and perhaps poisonous spirit does not mean that we should identify ourselves with them. We have our own thoroughly respectab thoroughly defensible and thorough American case against this dangerous d parture from the separation of Chur and State.

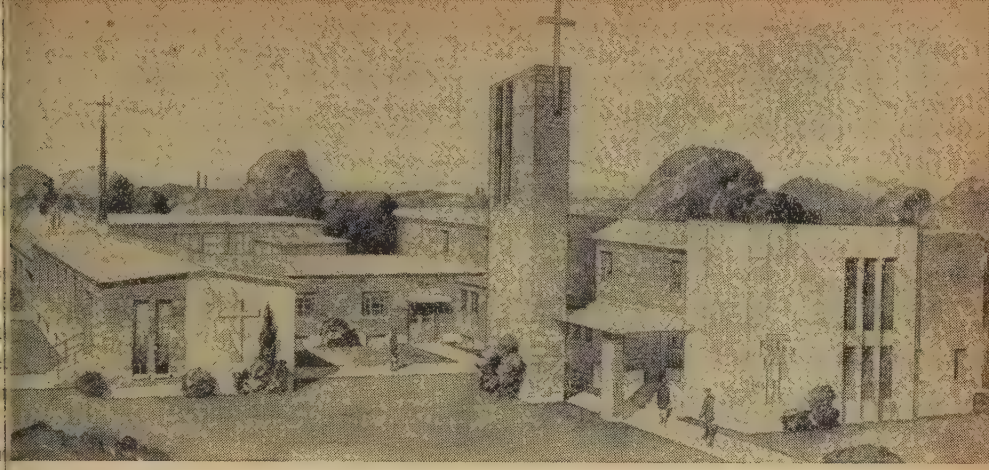
Be prepared for counterattacks. Wh they come, keep your head—and yo tongue too until tempers quiet down. public brawl on this issue will dama ourselves, the Catholics and Ameri severely. Even in the face of name-ca ing, keep on reiterating our basic conte tions and resist the temptation to descen to personalities.

Participate fully in our common pla as a church. Individual initiative is im portant; loyal co-ordination will be mo valuable of all!

A PROTESTANT CHURCHMAN recent said, "One of the glories of Protestantis is that it cannot deliver votes in blocs I'm glad we can't! Sacrificing our inmo character and virtues would be entirel too stiff a price to pay even for defeatin this overt offense against the spirit of th First Amendment. I do not admire an do not want to imitate the Catholic bish ops of Argentina. On the eve of the na tional election (Nov. 11) in that country they circulated a pastoral letter, givin "counsel to vote against candidates pro posing separation of church and state. We would cease to be decent evangelical if we followed that method.

On the other hand, can't we cultivat such an alertness in our lay people to th convictions and righteous interests o Protestantism that millions of them wil vote spontaneously to uphold what i right?

No Christian will enter into this con tention with a good conscience unless h enters it with distaste. If we are the Lord' own, in the Lord's spirit, such business i repugnant. But it must be done!



MEMBERS OF GOOD SHEPHERD CONGREGATION, ERIE, PA., WILL SOME DAY ENJOY WORSHIPING IN THIS FINE BUILDING, BUT NOW THEY ARE WORKING HARD TOGETHER AND FACING PROBLEMS BOLDLY BECAUSE

They're Building a Church

By LUTHER E. FACKLER

Like many mission congregations, Pastor Paul Himmelman's flock had to overcome obstacles, but they found that God opened doors for them

ANOTHER CHURCH TOWER will soon lift its cross above the skyline of Erie, Pennsylvania. As the city expands, so must the church. In southeast Erie's booming residential development a church is being built.

Plans were made 20 years ago to build a Lutheran church in that area and land was purchased. The few houses and lack of interest at that time caused the project to be abandoned. Now there are 2,500 homes and 7,000 people living in the same section, with no church to serve them.

HOME MISSIONS SUPERINTENDENT Donald Houser of the Pittsburgh Synod started things moving with a house-to-house survey last spring. Many prospective members were found. A call was extended to the Rev. Paul L. Himmelman, son of the synod president, to organize the new congregation.

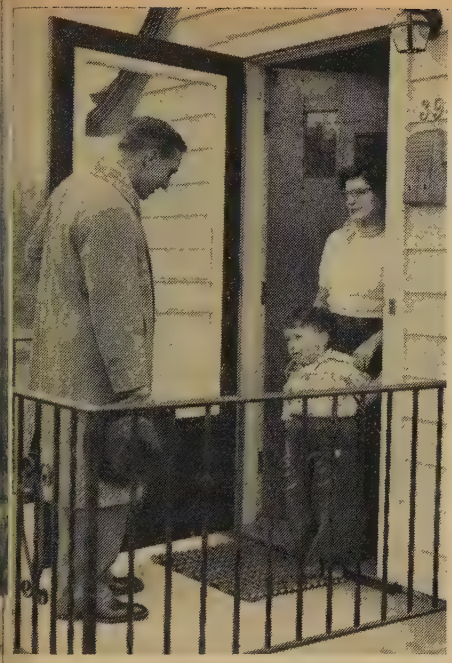
News that a Lutheran congregation was to be started spread through the community. The first meeting of the proposed congregation drew 33 persons. They eagerly planned a church, but found no suitable place for worship in the entire community. Because of its newness, no fire houses, halls or even school buildings were yet available. Synodical authorities ventured along in faith with the still unorganized congregation, engaged an architect and laid plans for the immediate building of a chapel.

SUNDAY SCHOOL IN A PLAYHOUSE

Smaller children meet here, while older groups gather at the same time in rooms in several near-by homes, where families have offered space

CHURCH SERVICES IN A BASEMENT

Congregation worships in this temporary chapel which one of the members fixed up in the cellar of his home. It's always crowded for the Sunday services



SEEKING NEW MEMBERS
Pastor Himmelman goes calling . . .

WATCHING THE BUILDING
. . . And sees the church grow

Where could the young congregation meet for services? One by one doors were opened for the church to get started. Mr. and Mrs. Richard Tansey prepared the basement of their home as a little chapel. There, on Sept. 9, the first service was held with 42 present.

Church school needs posed another problem. But two families came forward to offer space in their homes to house part of the Sunday school. The tots of the Nursery Department found congenial quarters in a tiny playhouse.

FAITH AND A SPIRIT of adventure among the members of the young congregation are helping it to grow. Pastor Himmelman spends his days ringing door bells, seeking new members and church school scholars. Men of the church rolled up their sleeves and went to work to prepare the quarters offered for school and worship purposes.

Work is progressing on the new church. Hope is to hold services in it at Christmas, or at least early next year. The first service in the new sanctuary will be an occasion of real joy and triumph for those who pitched in to organize the congregation as well as for newer members.

ON A RECENT SUNDAY, there were 56 at church services in the borrowed basement and 45 children at the various Sunday school classes. The chapel under construction will seat 150.

"We have plans for a large and beautiful church," Pastor Himmelman said. "When the chapel becomes too small for our growing congregation, we'll take the next step. Then the next and the next."

"I hope we never stop growing."

CHURCH COUNCIL PLANS FOR THE FUTURE

Even before the congregation was organized, this "Committee of Eight" provide enthusiastic support for the pastor. Now they're his official helpers

MEN OF THE CHURCH PREPARE TEMPORARY ROOMS

They nail up wallboard and plaster ceilings in an unfinished house so Sunday schoo classes can meet there. Children learned from their good example

John Is Learning to Love God

By EVE REINER

A mother rejoices because Sunday school is proving to be a wonderful influence in developing reverence and faith

MY 12-YEAR-OLD BOY knows more about the Bible than I do. On the table next to his bed is a picture of Jesus Christ. It is the last thing he sees at night, the first thing he sees in the morning. The best part is that John himself thought of putting it there. I moved it once while cleaning. The next morning the picture was beside his bed again.

My brother was killed in Italy in the last war. Maybe my son will be drafted in the next. It's an uncertain world today.

My brother and I went to Sunday school for only one year. My brother was baptized only a year before he was killed. I have often wished that he had known God better.

MY PARENTS MEANT WELL. My father said he did not want to *force* religion upon us. He wanted us to join the church of our own choice when we were old enough to make up our own minds. Yet I wish that we had been sent to Sunday school more often.

When I was young I used to lie in my bed at night and wonder what would happen if I died. My son has learned the answer from the Bible.

I am glad that in the religion I chose we parents promise, when we have our children baptized, to see that our children learn the ways of the Lord. I am so happily surprised to hear my son say, when I have asked him about some boy who wants to pick a fight, "I don't want to fight with him. Why should I?"

I NEVER REALLY NOTICED until last year how much Sunday school was doing for John. In the sixth grade presentation of the Christmas play, he was the narrator. The play included the Nativity scene, Christmas carols, and hymns. Between the songs and the Nativity scene my son told the story of the birth of Christ. As he read his lines, John's voice was sincere and strong. I know he really felt the simple charm and faith that were represented in that scene of many years ago.

When the program was over John's teacher was waiting for me.

"Didn't you think your boy was wonderful?" she cried. Then, in a lower voice, "He spoke so sincerely, so beautifully. Do you suppose he will be a minister? We need people like him in the world today."

I'M AFRAID THAT I was embarrassed. I didn't want to be so immodest as to admit how grand I thought my boy was.

"Yes," I murmured, blinking my eyes shyly in what I hoped was a modest manner. "Do you really think he could be a minister some day? I was wondering—"

Meanwhile my heart swelled in my bosom and I found it hard to speak. My son, with the proper training, could be a good, strong force in the world. I remembered that all great Americans were also great Christians, and, fleetingly, I realized that his reverence for the Lord and His works came because of his Sunday school lessons.

THE OLD PASTOR

By EDWARD STAUDERMAN

New spirit came into the congregation when Elder Martin learned how highly others regarded the old minister

THE PORCH ROCKER CREAKED as Elder Martin eased himself into it after dinner. It was a warm Sunday afternoon in October. Martin glanced over the well-kept farmyard. Through the window of the house came the clatter of dishes as Mrs. Martin cleared up the kitchen.

Martin settled down to reading the latest issue of the church paper, which he had brought home with him in the morning. From time to time he called interesting news items through the window to his wife.

"I see they are getting a new organ in the Taylorville church . . . over in Milltown they burned the mortgage . . . down in the valley they had 50 new members . . ."

LATER MRS. MARTIN joined him on the porch, drawing another chair close to his. She noticed that something seemed to be troubling him. He was influential and active in church and community, with many interests. He served on the church council and was president of the scho board. Often they discussed problems.

"Well, Father," she began. "What worrying you today?"

"Heh?" he asked absently.

"You seem displeased about somethi you read in that paper. What is it?"

"Oh, no," replied Martin. "Nothi in the paper. I've been thinking abo our church. Things aren't going forwa as they should. I read about how progre sive other churches are. They buy o gans, build parsonages, make gifts to the pastors, and what not. In our churc everything is at a standstill. Once thing were different."

"Well, why don't you men on th council wake up?" said Mrs. Marti "Last spring when our pastor asked yo to put a new roof on the parsonage, near all the councilmen objected for no goo reason and voted it down."

"That's just it, Margaret," replied he husband. "Our people don't care muc for the old man. There's no enthusiasm He doesn't know how to hold the people He doesn't have push and ambition lik

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The Rev. Mr. Stauderman is pastor emeritus of St. Paul's Church, Mount Vernon, New York.

he had when he first came here."

"Why, Father!" she exclaimed. "You wouldn't accuse our pastor of being unfaithful, would you? He does the best he can and he is very conscientious."

"That's what you say now," said Martin. "But only a few weeks ago you said that you didn't get much out of his sermon. I tell you, he has lost interest in the work. I think it would be better"—Martin dropped his voice and leaned over toward his wife to speak in a whisper, as though he feared someone might hear—"it would be better if we made a change."

His words shocked Margaret.

NOW THAT HE HAD expressed the idea, he felt emboldened. "I tell you what we need—we need a younger son. Our pastor has been here for 16 years. The time has come for a change. He's old-fashioned. Younger ministers have more up-to-date methods. Look at that young fellow in Newton, how he's brought life into that church! His people think the world of him. They'd do anything for him."

Mrs. Martin hinted that perhaps the people in Newton were more appreciative and more patient.

Elder Martin flared up at such a suggestion. "Do you mean that their congregation is better than ours?" he demanded. "They have just plain, ordinary people—no leaders. It's the pastor. He's a better preacher and better worker than ours. I'm going to drive over to Newton tonight for the evening service. I want to hear a good sermon."

THE CONVERSATION ended abruptly. Mrs. Martin picked up the paper her husband had laid aside and began to read, but her thoughts were not on its pages. She could not believe that her husband would drive to Newton for an evening service. He rarely attended the monthly missionary service held in their own church. "One service a Sunday is enough for me," he would say.

But as evening came, Martin asked her to prepare supper early so they could get to Newton in time for the service.

The distance was only 18 miles, so they reached there in ample time and found a place to park. Little had been said on the way. Mrs. Martin tried to control her feeling that they were doing wrong.

Many people were entering the Newton church. They followed a young couple up the steps and heard them saying something complimentary about the guest preacher who was expected that evening. Martin tried to catch his name, but couldn't.

"Yes," said one of them. "He's a splendid man and a good preacher. His sermons always give you something to remember. I like to hear him whenever he comes here."

Martin nudged his wife and said, "They are having a visiting preacher here tonight. He might be the right man for us. He surely knows how to draw people."

IN THE VESTIBULE the couple spoke to a man whom they addressed as "Doctor," expressing pleasure that he could be free to attend.

"I'm glad to have the opportunity," responded the doctor. "He's one of the best preachers in our conference and a personal friend of mine. I don't understand how he can stay for years in that out-of-the-way place in the country."

Again Martin failed to catch the name of the preacher, but his interest mounted.

"We may be in for a rare treat tonight," he whispered to his wife as they found a place to sit.

One of the men of the Newton church recognized Martin as he handed him a

program. "This is fine," he said. "You folks are surely loyal to your pastor to come here tonight."

Before Martin could ask him what he meant, the first hymn had started. The vestry door opened and Martin saw with startled eyes that the man coming out onto the chancel was their own old pastor, who for 16 years had labored among the farmers of the country parish. He hastily glanced at the program. The young pastor in Newton had invited his older colleague to preach the evening sermon at the city church.

MARTIN AND HIS WIFE SAT with their heads bowed. Their embarrassment increased when the old pastor read the same text and preached practically the same sermon which they had heard in the morning. Most of it had gone over their heads then. Now every word pressed down into their souls.

Attentively the large congregation listened to the simple message of the old country preacher. Its effect was plainly written in the faces and eyes of the people. When the service ended, they quietly filed out. In the vestibule one man said, "When our young pastor preaches like a sparkling brook, but the sermo of that old pastor are like the ocean."

Martin silently hurried from the chur to be on his homeward way. On the t home he was still indisposed to ta Finally he said, "Yes, there will have be a change!"

"What do you mean?" asked Mrs. Ma tin, faintly alarmed.

"Wait and see," he replied.

EARLY ON MONDAY MORNING Eld Martin got into his car and drove again—but not to look about for a ne pastor. To the parsonage he went a for a long time he spoke earnestly wi the old pastor.

Then he drove to the homes of sever councilmen to arrange for a speci meeting. Not long afterward the roofe were busy repairing the parsonage. Whe Christmas time came and the snow la deep on the fields, it was like springtim in the congregation. Services were we attended. A new spirit had come into th church. People were attentive and appre ciative. The old pastor was loved as brother and honored as a faithful leade

CHRISTMAS UP TO DATE

A CLASS of young children was designing a mural for a Christmas pageant being presented by the school. The mural depicted the traditional characters who were part of the Christmas story—the shepherds, the wise men, the angels, Joseph, Mary, and the Babe.

But one thing puzzled the teacher. Up in one corner was an airplane, with the pilot clearly visible in the cockpit. It seemed entirely incongruous with the rest of the picture. The teacher, with her adult standards of consistency, was about to point out that airplanes had not yet been invented. But she checked the impulse and instead induced the children to talk about their picture.

Turning to the airplane, she asked, "And what is this?" One little fellow piped up, "Oh, that's Pontius the Pilot."

—LILLIAN ROWE

FIVE MAKE A FAMILY

TIRED HUSBAND

KAREN PERCHED BESIDE my dressing table watching me get ready for the Brotherhood ladies' night. She was feeling quite grown up because I had not insisted on her going to bed when Susie and Pete went.

"Can I wear lipstick when I'm as old as Nancy?" she asked.

"Let's cross that bridge when you're as old as she is." I smiled at her and she smiled back.

"I'm glad we had our prayers before she gets here. She's fun, but she sure is a terrible pray-er. You know what? She acts as if she isn't used to saying prayers."

"I don't believe all the families in our church have family prayers, honey. A lot of perfectly good Christian families think it is enough to go to church and Sunday school and say a little prayer alone at bedtime.

"NOW, THAT'S SILLY. How could Susie say her prayers alone? And Pete! By bedtime he's so sleepy he'd just fall asleep."

"Oh, mothers or fathers or baby sitters say them with the little ones, but by the time they're your age they're supposed to say them alone very often."

"That wouldn't be much fun, do you think?"

"No, I don't. I like family prayers."

"Wasn't that funny last night, how Susie told daddy to stop breathing down her neck and he was asleep in the story chair?"

"It was funny, but it means our poor daddy is mighty tired. We must all be specially nice to him."

"He's going to be very happy when he sees the necktie holder I'm making for him." Then her face grew anxious. "He is, isn't he?"

"Of course he is, little worry-wart. He will like it a lot and he'll like it extra much because you made it. He thinks his Karen is a wonderful little girl—and so do I." I gave her a playful hug. "Now, kiss me before I put on the finishing touches. Then you pop into bed. We'll be ready to leave when Nancy comes.

"Can't I stay up to see Nancy and John?"

"John? You must be dreaming on your feet, lady-bug. He won't be here."

Karen laughed knowingly. "He'll be here all right, but he never comes till after you've left."

"All right, then. You may stay up till 8:30, I guess. But not a minute later. John or no John."

A LAST GLANCE in the mirror assured me that I looked as nice as I had thought I would while I was making my dress. I hoped Dan would notice without having to be prodded. When you are looking a little tacky, it's nice to have a husband who loves you no matter how you look, but there are certainly times when a few compliments are in order.

But Dan's attention was fixed on the little booklet in his hand.

"Live and learn!" he exclaimed, looking up without so much seeing me as seeking an audience for the information he was about to impart. "Says here the

shepherds and the wise men came to Bethlehem on different nights. I never realized that."

"Oh, go 'long. Of course you did."

"No kidding. I never gave it a lot of thought, but I just took it for granted 50,000 Christmas cards can't be wrong."

"Dan Melton, you're just playing dumb. You know the Epiphany season comes after Christmas and commemorates the coming of the wise men."

"Connie, I vow on my word of honor, I never thought of it like that."

"Well, now that you've made this momentous discovery, what are you going to do about it?" My disappointment sharpened up my voice. In about two shakes I was going to say something about his general denseness.

"WHY, IT SUGGESTS HERE that we use only the shepherds for the creche at Christmas time and keep the wise men for later. Not a bad idea, seems to me. 'Fact this *Parents' Quarterly* Pastor Ittel brought back from Buck Hill with him isn't a bad little paper. I think a lot of families could get a lot out of it."

"You sound like the people who always think the pastor's sermon is for someone else." I laughed at him and he pretended to throw the paper at me.

"You know perfectly well what I mean. Over half the paper, indeed most of it, tells just what your children will be studying each week in Sunday school."

By this time Karen was fairly dancing. "He hasn't noticed! He hasn't noticed *yet!*"

"Noticed what?"

"Mommy's new dress!"

"Say, that is new, isn't it? I thought you looked extra beautiful, but a mere man couldn't be expected to know why."

Now that Karen had called his attention to it, Dan seemed to be taking in my appearance. Looking pleased wi what he saw, he dropped a kiss on top my head, then jumped guiltily as the doo bell chimed.

"It's just Nancy coming to baby-sit," assured him. "She knows we're married

Nancy, in dungarees and loafers look quite different from the grown-up you lady we've been seeing in church lately

I gave her a few directions. Then couldn't resist adding, "If John shou drop in, better keep the radio down unle you want Susie cutting up high jinks."

"Why, I—he—," she stammered. "W may *do* a little homework together."

I just smiled at Dan and headed f the door. "With all the preparations th men have made for having a nice Chris mas party, we don't want to be late, d we, dear?"

"Why, uh, no. No, of course, not," h replied.

DAN HANDED ME INTO the car wit more ceremony than usual. We were bot beginning to feel that this was a real oc casion. But before putting our childre out of our heads for the evening, Da wanted to get things straight. "Now, te me," he said, "what this stuff about Joh is. If it means he's spending the evenin at our house when we are out, I don't lik the idea—not by a long shot!"

"Neither do I. I'd much prefer tha Nancy keep her mind on her lessons an listening for any unusual sounds from th children. Next time I'll tell her that, bu I couldn't with Karen standing there a ears."

"Of course, not.—Look, honey, wi you feel your dress is wasted if we com home early? I'm pretty tired."

"Poor dear!" This time I wasn't teas ing. "Just give me the high sign and I' get my coat whenever you wish. You'r a dear to go at all!"

Evangelism Conference

NATIONAL LUTHERAN COUNCIL CHURCHES OF THE U. S. A. AND CANADA

JANUARY 23-27, 1952 MINNEAPOLIS ARMORY

THEME: "SHARE CHRIST TODAY"
TEXT: PHILEMON, verse 6 (R.S.V.)

CONFEREN

Pastor
E. C. Reinertson
ELC Chairman

Pastor
Royal Lesher
ULCA Secretary

Pastor
William E. Berg
Aug.

Pastor
Henry Hoesman
ALC

Time	Wednesday	Thursday	
9:00 9:25	Opening Service Dr. F. Eppling Reinartz, New York, N. Y	Prayer Session	
9:35 10:10		Pastor Karl J. Wilhelmsen Racine, Wisconsin	
		GOD SHARES CHRIST WITH US	
10:15 10:45	He Convicts of Sin Dr. Oscar C. Hanson Minneapolis, Minnesota	He Offers Grace Dr. Oscar W. Carlson Baltimore, Maryland	
11:00 11:45	FELLOW-WORKERS WITH GOD — EVANGELISM IN THE CONGR Develop	Decide	
1:30 1:50	PRAYER SESSION		
		WE SHARE CHRIST WITH OTHERS	
2:00 2:40	In the Home Ruth Youngdahl Nelson Washington, D.C. Pastor Fredric M. Norstad, Minneapolis	In the Vocation Governor Sigurd Anderson Pierre, South Dakota	
		DISCUSSION GROUPS — HOW CAN WE BET	
2:45 3:45	1. In the Home Ruth Youngdahl Nelson Washington, D.C. Mrs. Bernhard M. Christensen Minneapolis, Minn. 2. As Lay People Pastor Fredric M. Norstad Minneapolis, Minn.	1. As Professional Men a. Doctors, Dentists Dr. R. O. Quello, Minneapolis Dr. E. L. Brown, Northfield, Minn. b. Lawyers 2. As Business Men 3. As Industrial Workers 4. As Social Workers Pastor Luthard O. Gjerde Milwaukee, Wis. 5. As Farmers Pastor O. E. Engebretson, Decorah, Ia. 6. As Women-Homemakers As Business Women Dr. E. S. Hjortland in charge Minneapolis, Minnesota	1. As M Atto Moli 2. As W Miss Minn 3. As P Dr. J Pasto Minn 4. As D Presi Pasto Minn P
		EVANGELISM DEMONSTR	
5:45 7:30	Preaching Evangelism Possibilities 1. Pastor Walter P. Schmidt Warren, Ohio Pastor A. L. Abrahamson Yankton, S. Dak. 2. Dr. Malvin H. Lundeen Ottumwa, Iowa Pastor Eugene R. Harrison Council Bluffs, Iowa 3. Pastor Lawrence Siersbeck Council Bluffs, Iowa Evangelist Allen Lee, Hayfield, Minn.	The Evangelism Vision 1. Pastor Gaylerd Falde Los Angeles, Calif. Pastor O. V. Anderson LaGrange, Ill. 2. Pastor Paul L. Graf Minneapolis, Minn. Pastor J. W. Girtz Albert Lea, Minn. 3. Pastor H. T. Rasmussen Minneapolis, Minn. Pastor H. H. Landdeck Davenport, Iowa	The C 1. Pasto Clint Pasto Dulu 2. Pasto Pasto Postv 3. Pasto Minn Pasto Minn
		EVANGELISTIC SERVIC	
8:00	He Sets Men Free Dr. George Aus St. Paul, Minnesota Massed Chorus St. Paul and Wisconsin Area	He Gives Victory Dr. Ralph W. Loew Buffalo, New York Massed Chorus North Minneapolis, Northern Minnesota, North and South Dakota Area	Sc

Music Committee: Prof. Leland Sateren, Minneapolis, Minnesota; Mr. Oscar Overby, Northfield, Minnesota; Edith Byquist Norberg, Minneapolis, Minnesota

PROGRAM

JANUARY 23-27, 1952
MINNEAPOLIS ARMORY

Pastor
Edward J. Isaac
Suomi

Pastor
H. O. Nielsen
DELC

Pastor
John T. Quanbeck
LFC

Pastor
Karl J. Wilhelmsen
UELC

	Saturday	Sunday
munion Church	Prayer Session	Conference Leaders in Twin City Area Pulpits
HE LETTER TO PHILEMON ler la	Pastor Chester R. Heikkinen Seattle, Washington	
lew istensen nesota	He Empowers Believers Pastor Evald J. Conrad Minneapolis, Minnesota	
Evangelism Directors	Direct	
S		
i io	As Youth Dr. Donald R. Heiges Chicago, Illinois	3:30 P.M. Sharing Christ Around the World Dr. Fredrik A. Schiotz New York, New York
T ert h ans orah, Ia. Synodical	Youth Panel Discussions "Sharing Christ With Other Youth" Committee: Pastor Oscar Anderson Dr. Wilton E. Bergstrand Pastor Merton Strommen	Demonstration Committee: Dr. Herman Gilbert New York, New York Pastor N. EuGene Larson Dorchester, Massachusetts
charge esota	Pastor Oscar Anderson in charge Minneapolis, Minnesota	Dr. H. W. Siefkes in charge Waterloo, Iowa
FELLOWSHIP SUPPERS rce for God r n attle, Wash. wig, pson n	Youth Directors in Charge	The Lay Witness Lay Leaders in charge with the following pastors as counsellors: 1. Pastor Lyle Gangsei Redondo Beach, Calif. Pastor A. B. Walfrid Minneapolis, Minn. 2. Pastor M. Hammarberg, St. Paul, Minn. Pastor Bruno Schlachtenhaufen Ottumwa, Iowa 3. Dr. Paul Luther Wetzler Minneapolis, Minn. Pastor Arnold W. Nelson, Silverton, Ore.
IM CHRIST TODAY Need den l. s outhern Area	YOUTH NIGHT SESSION He Makes Life Count Dr. Marcus Rieke, Columbus, Ohio All Student Chorus Luther College Concert Band Decorah, Iowa Consecration Service	He Reigns in Glory Pastor Agnar S. Tanner Eau Claire, Wis. Massed Chorus from All Areas 9:30 P.M.—Lutheran Vespers Network Broadcast from Conference Dr. Franklin C. Fry, New York, N. Y.

Pastor M. A. Egge, Decorah, Iowa
Director of Publicity and Radio

Pastor Otto E. Hesla, Minneapolis, Minnesota
Chairman, Publicity Committee

Share Christ Today

With a hopeful heart the church meditates these days on Philemon, verse 6 (R.S.V.), "I pray that the sharing of your faith may promote the knowledge of all the good that is ours in Christ."

This hope finds expression in a two-fold prayer. First, that the precious treasures of the Gospel may be shared more fully with those who are of the household of faith. A church which realizes that it must first receive before it can give waits expectantly upon the Lord who always supplies its every need. It pauses in repentance and faith to meditate upon that which God shares with believers in Christ. It earnestly prays that in the fellowship of this conference hearts may be warmed because they have been touched by coals from the altar of God, inflamed with a new love, a passionate desire to serve a God so wonderfully good. The church looks for great blessing through the interchange of inspiration, insights, emphases and ideas which this fellowship of believers makes possible.

But this hope has wider horizons. The church prays that it may, because of this conference, share more effectively, the marvelous treasures of the faith with the impoverished millions who are trying vainly to satisfy their gnawing spiritual hunger on the husks of materialism. That believers, their hearts aglow, may share with the multitudes who look toward the church as though to say, "Does it have what I need?" That Christians may point in the very radiancy of their faith to the matchless Christ who is the absolutely adequate answer in any age to all the problems and questions of men. That they may go, driven by a Divinely inspired urge, to low and high, to poor and rich, to ignorant and educated, to impart the soul-satisfying treasures of forgiveness, peace, love and joy through a living and personal faith in Christ Jesus, the Savior and the Lord.

With these prayers for the Evangelism Conference of 1952 the church looks to her Lord expecting that these hopes shall be realized.

E. C. Reinertson

The Gospel for the Third Sunday in Advent (Dec. 16) is written in Matthew 11:2-10

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

LIKE MOST OF the ancient prophets John the Baptist was a rugged individual. He went his way, which was usually God's way, without hesitation, though others hated him for it. As a purveyor of truth, society avoided him. He grew to be a lonely man. Most men of God are.

He was respected for his convictions, feared in his austerity. Like Amos of old he saw through the veneer of society to the corruption at its heart. He had no patience with the soft sensual social life of his day. And if need arose, like Nathan before David, he would denounce kings.

John was not a reed, easily shaken by the wind, swaying with each breath of public opinion, bending before the storm of displeased authorities. Those who went into the wilderness to hear him did not expect to find a soft, easy-going, complacent person. Nor did they.

John did not wear soft clothing, rich linens, the ultra-comfortable raiment of the elite. Such people lived in kings' houses, were not found in wastelands, especially not in the king's dungeons. John was clad in rough clothing, like the nomad shepherds, like Elijah and Amos.

JOHN'S MESSAGE WAS one of repentance for sin. He advocated a new life for his listeners. He baptized those who were ready to wash away their past personalities and become new men, clean and God-fearing. As God's envoy, he demanded a strict morality, a life of justice, of righteousness, of loyalty to God.

John did not only preach. He acted. When Herod Antipas married Herodias, the wife of his brother, Philip, John vehemently condemned this act of adultery. This adultery also caused a small war, for Antipas had to divorce the first wife, the daughter of an Arabian king. His Arabian father-in-law then declared war against him.

Though John's own life might have been at stake, he persisted in his rebuke. This caused Antipas to fear him, and Herodias to hate him. Finally the royal family could tolerate the prophet no longer. John was cast into prison.

JOHN KNEW JESUS, of course. He apparently had believed that Jesus was Messiah. For as Jesus began his ministry, John pointed him out as the "Lamb of God" whose shoe laces John was not worthy to untie (John 1:19-36).

John baptized Jesus in the Jordan river. Then the two men went separate ways. John remained in the wilderness, teaching those who came to listen, instructing his own disciples, taking occasional trips when he felt the urge to go somewhere to preach a special message. Jesus spent his time around Galilee and Jerusalem, visiting frequently in the cities and small villages, associating with the sinners and outcasts of society.

John began to wonder whether Jesus was the Messiah. Jesus did not act as John had thought the Messiah would. Instead of strongly condemning sinners, Jesus made friends with them. Instead of mighty denunciation of the wickedness in high places, Jesus paid little public attention to it. Although Jesus was per-

sonally courageous and inflexibly righteous, he did not overturn the nation, right the wrongs, establish justice in government and society. No, Jesus was not exactly the kind of messiah John expected.

KNOWING THAT JESUS would tell him the truth, one day John sent some of his disciples to ask Jesus whether or not he was the Messiah.

Jesus answered with his actions. "Go and tell John," he said to the envoys, "what you hear and see"—Isaiah's predictions of the Messiah's work (Isaiah 29:18, 19; 35:5, 6; 61:1). Jesus himself had read part of the prophecy from Isaiah on an earlier occasion (Luke 4:16-21) and had applied it to himself at that time. Now, in answer to John, he rephrased its message. He said in effect, "Yes, I am the Messiah, but not the kind you may have expected."

The envoys returned to John in prison, told him what Jesus had done and said. I fervently hope that John was satisfied. He had only a few days left to live.

Soon Herod Antipas had a birthday party. It was a gay time. Perhaps John, locked in the prison below, could hear the celebration. (In the tone-poem "Salome's Dance" the composer suggests that the party was periodically interrupted by the strains of hymns filtering up from the dungeon below.)

During the party there was a dinner for Herod's courtiers, military leaders, and the chief citizens of Galilee. After dinner came a big surprise. The daughter of Herodias (Salome) danced for the group. This constituted an extraordinary condescension on the part of the princess. Antipas was much pleased. When the dance was over, he said to his stepdaughter, "Ask anything you wish, and I shall give it to you."

Salome ran to her mother to see what she should request. Her mother answered, "The head of John the Baptist." Salome returned to Antipas, made public the request. Antipas reluctantly agreed to keep his promise. John was beheaded. His head was carried to Antipas in a large dish. He gave it to Salome. She presented it to her mother.

Many of John's disciples fled into other parts of the Mediterranean area. St. Paul discovered some who had been baptized by John, but who had not heard of Jesus. They probably left Palestine at this time.

JOHN WAS A GREAT PROPHET. He had the same courage and conviction held by the prophets of old. He taught the same message of stern righteousness, humility and justice. But John was more than a prophet. He was the forerunner of Jesus.

Some thought that Elijah would return to life to precede the Messiah, and so confused John with Elijah. The men had many similar qualities.

In the verses following our lesson (read verses 11-19) Jesus pointed out that there was no prophet superior to John. Yet Jesus said that even the most minor in the Kingdom of God was greater. Not greater in devotion to God; not greater in courage; not more self-sacrificing! But in the Kingdom all were greater in that they were under a New Testament and therefore in more intimate fellowship with the Father, better able to be helped by Him.

As Moses led his people up to but not into a new land; as Samuel led the people up to but not into a new government; so John the Baptizer led the people up to but not into a new relationship with God. He was the last of the old order, and one of its greatest. But each of us can be—think what it means—greater than he. What a great privilege, and what a tremendous responsibility!

Personal Problem Clinic

Wreckage—salvage?

QUESTION: Years ago my husband deserted me and our three children for another woman. She really bought him with money—she is a large property-owner here in the New York area. John then showed no interest in the children, declared they were no longer any of his business and that he was tired of us. I had a hard struggle in bringing up the children and guiding them through the teen years.

John never wrote a word to our son while he was overseas for two years, nor did he visit the boy while he was seriously ill. But now he wants to claim Gene's companionship, and my boy is falling for it. This is destroying the love between my son and myself. Gene says we have to forgive his father if we want eternal life. This situation just crushes me. I am afraid to go to Gene's home lest I find John and his new mate there. I am afraid of John because I know so many of the things he has done.

REPLY: What a tangled web! How much you may have contributed to your marital break-up and how much was John's fault it is impossible to say. Such tragedies are generally not one-sided—though occasionally they are. But the divorce is now history.

John, of course, was wrong in disregarding his family, and in neglecting his son in times of need. Perhaps he now recognizes that error. However much he may have been at fault it is natural that he should now be eager for a renewal of companionship with his son. It is just as natural that the son should respond, especially if he is convinced that his father regrets past errors.

It is not unnatural that you should feel resentment at the rapprochement between father and son. Do you really want Gene to hold a grudge against his father even though he was seriously wrong? It is not hard to understand how you feel, but feelings are an unreliable guide. Actually Gene is right. Forgiveness is in order. That is a hard saying—but a true one.

Try hard to maintain your interest in your son and your love for him. Endeavor to overcome your resentment at Gene's friendliness toward his father. Try to put yourself in Gene's place—use your imagination. Acknowledge to yourself that Gene and John have a right to mutual friendship. Try to see the whole affair objectively, hard as that may be.

Talk the whole matter over with Gene and his wife. Assure them of your continued good will. Ask their co-operation in regard to your visits to their home, so that embarrassing situations may be avoided. That purpose should interest all concerned. The whole situation is unfortunate, but that should not prevent a serious effort to salvage as much as possible from the wreckage.

Infant responses

QUESTION: What types of personal expression appear first in the life of a baby?

REPLY: Watson found that babies have two active fears at birth—fear of a loud noise and fear of loss of support. Bridges, in a study of 60 infants, was able to distinguish distress and delight after a month or two; disgust, fear, and anger at four or five months; elation and affection at eight or ten months; and a wide variety of emotional responses at two years.

Charlotte Buehler found that a baby will notice and respond to another infant at four or five months, offer a toy and pay attention to another's cry at eight or nine months, and imitate another's action at nine or ten months.

There is, of course, a great deal of variation in development from one child to another. Children make certain responses when they are ready for them, not before. The anxious parent must sometimes exercise a great deal of patience.

—EARL S. RUDISILL

The Church Has Its Picture Taken

Protestant Panorama. A Story of the Faith that Made America Free. By Clarence W. Hall and Desider Holisher. Farrar, Straus and Young. 180 pages. $4.

Here is an ideal volume for a better understanding and a greater appreciation of Protestantism's role in American life.

This is no ponderous theological tome, no repository of dry statistics, no handy guide to ecclesiastical organizations. In other words, it's designed for mass consumption. Through a skillful blending of text and photographs, in the technique popularized by *Life, Look,* and other magazines, *Protestant Panorama* presents an impressive picture of the churches and their people at work and worship.

Nearly 200 excellent photos are used to illustrate the story of Protestantism in America—its beginnings, its modes of worship, its lay activity by both men and women, its programs for youth, its contributions to public and higher education, its propagation of the Gospel, its concern with social evils, its missionary outreach, its unity within denominational diversity.

Underyling emphasis of the book is that the American heritage is the Protestant heritage, that Protestantism's religious and social ideals founded and have preserved the democratic way of life as we know it.

Protestantism, say the authors, stands for "a Big Idea—which God has for ages been trying to plant in the mind and heart of man."

"Reach for a one-word description of this Big Idea that is Protestantism's prime genius, and what do you come up with? To save your soul, you cannot avoid one word: freedom. Thus . . . Protestantism is Freedom of Conscience . . . Freedom of Grace . . . Freedom of Access to God . . . Freedom of Religion from Authoritarian Control . . ."

Both text and photos develop this theme and lead to a "postlude" in which the authors assert that Protestantism "has been inevitably cast for its role as chief adversary of Communism" because it "first unleashed the ideal of freedom and set it singing in the hearts of men." We had the feeling, somehow, that this section was dragged in with an eye on tomorrow's newspaper headlines.

Unfortunately, one error at least slipped into the text. The ULCA is mentioned as one of the bodies considering merger with the American Lutheran Church and the Evangelical Lutheran Church. It should, of course, have been the United Evangelical Lutheran Church.

This reviewer thinks *Protestant Panorama* should have wide appeal for both the churched and non-churched. For the latter among your friends or acquaintances it would be a particularly fine Christmas gift.

New York ERIK W. MODEAN

Message to Youth

From Plight to Power. By Marcus Rieke and Gordon Huffman. Wartburg. 139 pages. $2.

Here is a book dedicated *to* Christian youth, written *about* them, and *for* them and their leaders by two pastors who have given special attention to the position of youth in our present world situation. They describe this condition as a *plight,* and devote themselves to finding and applying a solution that will lead present-day youth to personal possession of "the power of God."

Marcus Rieke, youth director of the American Lutheran Church since 1942, and Gordon Huffman, popular young pastor currently vice chairman of that body's Youth Board, co-author the book, without separate indication of who prepared what. They are men whose youth-interest and youth-experience qualify them to write this book.

In its six chapters one will find inspirational messages at their popular best. Illustrations from the current scene abound, with no lack of biblical material. Pastors will

find herein helpful illustrative matter for messages *to* their youth, as well as encouragement to undertake more direct dealing with youth and their problems from the pulpit and in personal interviews. Parents also will find helpful clues to understanding their young people; and young people, the meaning of the power of God.

The preface acknowledges an impetus from the recent work of the Youth Commission of the Lutheran World Federation, of which Dr. Rieke is a member. The creation of that commission is testimony to the fact that the Lutheran church of the world itself is currently more alert to its opportunities and responsibilities *with* and *for* youth than ever before.

Philadelphia WILLIAM J. DUCKER

Ideas for Sermons

Preaching From Prophetic Books. (How to Apply Their Messages to Human Needs Today.) By Andrew W. Blackwood. Abingdon-Cokesbury. 224 pages. $2.50.

Dr. Blackwood writes to guide the young minister to the discovery of old and new preaching values in the literature of great prophetic preachers and to a new evaluation of their greatness as personalities, as writers, as influential leaders to the heart of God. Fundamental truths are the same yesterday, today, and forever. Individual and collective problems must be solved in the light and perspective of eternity.

The writer is well versed in the devotional and theological literature of our age, and his book abounds in references to modern religious literature, along with practical suggestions as to sermon titles and starters of stimulating messages. "The Gospel for Displaced Persons" and "America's Favorite Sin" are a few of the proposed titles. This book may well catapult an ambitious preacher into planning a series of sermons covering several years on such books as Amos, Hosea, Isaiah, Jeremiah. This book is practical, useful, and stimulating in a minister's most important work: prophetic preaching. F. W. OTTEN

Brooklyn, N. Y.

Vitamin Capsule

Life Starts Today. By Evelyn Wells. Doubleday. 205 pages. $2.75.

For anyone feeling "mighty low" here is psychological vitamin. From Jesus and the world's "greats" to the cat on the garden wall the author finds healthful evidence for *living now*. Time is reduced to daily capsules that anyone can swallow. For the non-Christian this is an intensely human book of popular psychology. For the Christian, convinced (but not from this book) that life begins with the grace of God, this volume can lead to a power-filled sense of Paul's "Now is the accepted time . . . Now is the day of salvation."

But the scholar, theologian or critic looking for his daily allotment of grist will not find it here. Evelyn Wells *lived* through, more than *thought* through, a crisis experience in her earlier life. "*Live* today. Forget the mistakes and sorrows of yesterday; forget the problems of tomorrow." Add a few more generalizations ("There is something definitely wrong with a woman who has not changed her hair style within the past five years") and you have a useful book but not a great one. CHARLES J. HARRIS

Biography of Drs. Sigmund and Gottfried Fritschel. By Herman L. Fritschel. Published by the author. 136 pages.

For about a half-century ending in 1900 the Fritschel brothers, Gottfried and Sigmund, were the leaders at the Wartburg Seminary and in the Iowa Synod, now a part of the American Lutheran Church. They were scholars, teachers, and intensely interested in home missions in the Middle West. They fought the Iowa Synod's fierce battle with the Missouri Synod's Dr. C. F. W. Walther on the questions of whether the Jews will all be converted before the end of the world, whether the Pope is the Antichrist, and so forth. Undoubtedly these two men were enduring influences on the Lutheranism of America.

One of the sons of Gottfried Fritschel has published this modest outline of the lives of the distinguished churchmen.

OVERSEAS

HUNGARY: Budapest. Nov. 1.—BISHOPS of the Hungarian Lutheran Church had a meeting in mid-October to work out plans for the legislative synod which is soon to take place. After discussing the report of Bishop Ladislas Dezsery, they decided to put the proposed plans in writing and to send them to all members of the synod as well as to all Lutheran pastors, so that groups of pastors in the presbyteries might have opportunity to deal with details of the synod's legislative work. The bishops themselves will be present at the first meetings of these groups to explain the proposals concerning the synod's work.

The main problems facing the synod were summarized under six points: 1) Creation of a permanent synod which would be, according to the plans, the permanent legislative and chief administrative organ of the Lutheran Church. 2) A new regulation for the election of pastors. 3) A reform of the church's judicial system. 4) Implementation of equality of women as established in church polity. 5) A new regulation for the church's teaching work, with special regard to reform of theological training. 6) A new law regulating church finances.

A GREETING WAS SENT to Bishop Jan Chabada who was installed at the end of October as the president of the Lutheran Church of Slovakia. Reverent tributes were paid to the memory of the Rev. S. C. Michelfelder, deceased General Secretary of the Lutheran World Federation.

Following the bishops' meeting, the General Presbytery of the Hungarian Lutheran Church also held a session. Louis Peter, general treasurer, reported on the recent changes in the distribution of state subsidies to the Lutheran Church. Owing to a new regulation on pastors' salary supplements, the annual state subsidies were raised by nearly a million *Forints*. Pastors of the Hungarian Lutheran congregations will also benefit by the rise in the standard of living of the Hungarian workers who are building up their country according to the Five Year Plan.

The treasurer further reported that the State Office of Church Affairs gave, beyond the regular yearly subsidy to Lutheran pastors' training, the further sum of 430,000 Forints ($36,000) to assist the work of theological training as well as to finance the removal of the theological academy of Sopron to Budapest—a transfer necessitated by geographical and cultural reasons. The present enrollment of the Lutheran theological academy in Budapest is over 90.

—IMRE KADAR

GERMANY: Russian Zone. Nov. 1.—IT MAY BE surprising, but true, that Christians in eastern Germany are better off than people anywhere else behind the iron curtain with the exception of Finland (I do not know whether that is really behind the iron curtain).

Is it not surprising that a man of the caliber of Bishop Dibelius preaches regularly in St. Mary's Church in the center of the eastern sector of Berlin, not far from the headquarters of the Soviet control commission? He sometimes makes statements which, in terms of Bolshevist ideology, are daring.

Of course Dibelius lives in western Berlin but while preaching in eastern Berlin or eastern Germany it certainly would be easy to arrest him. It is doubtful if speakers who are equally frank would be tolerated in Prague, Budapest, Warsaw, not to mention Leningrad or Moscow.

Quite a good deal of money is given to Protestant and Catholic congregations for rebuilding and repairing their churches which were destroyed or damaged during the war. The state seems to look on these churches as symbols of great German architecture which must be rebuilt.

In matter of Christian education, the east

ern zone officials continue to give schoolrooms to church congregations so that regular teaching of all Christian children is possible. Within certain limits the church press is allowed to say what it thinks necessary. In many public and private hospitals the work of Christian deaconesses is tolerated.

Ministers, at least to a certain extent, are free in preaching and teaching, calling on people and talking with them. If they do not agree with political decisions, they even dare to say so, or refuse to take part in elections which they do not approve for religious reasons. Such opposition is rather exceptional in totalitarian states.

Yet all this is no more than one side of the situation. The other must be seen too. There can be no doubt that Soviet influence in eastern Germany is strong. Attempts are being made to limit the influence of the churches, to change the mind of the people, and to make them faithful Marxists who will cease to go to church and to believe in the Christian God.

Ministers who preach on Sunday or speak in meetings of their congregations during the week are watched closely, if not regularly at least on special occasions (such as during the weeks preceding elections). So preachers must be careful, must often be satisfied with giving hints instead of expressing fully what they have in mind. People have become accustomed to that type of preaching and know what they are being urged to do or not to do. (Besides, it may not be too bad when in this manner quite a large number of police or party spies more or less regularly are forced to go to church and listen to sermons which may do them some good.)

The Protestant Relief Agency which received enormous quantities of food and textiles for poor and sick people from foreign countries had to discontinue the distribution abruptly because the import of these goods was prohibited. Of course that does not mean that the relief work had to cease entirely. Efforts have been made by the German congregations to make up whatever they can for these losses, although under conditions as they are self-help alone cannot suffice. There were applications to allow at least the import of food for certain special purposes such as feeding of aged people or school children, but these were not granted. State officials seem afraid that by way of food or textile packages some of the western spirit which they hate so badly might be imported. At the same time, they do not wish that church organizations should have anything to do with social and charity work.

We in eastern Germany are not allowed to read books or periodicals printed in western Germany or in any of the western countries. One cannot get them in bookstores or in libraries and must not try to get them by mail from any western source. As to certain political publications, such a drastic rule may be called fair. As to church periodicals and theological books which come from Hannover, Bavaria, Frankfurt, or Hamburg it certainly is not.

Communist ideas are pressed upon grown-ups, young people, children. On Wednesday morning all state officials must take part in party lessons which are given to them by functionaries who pretend to know all about the "philosophy" of their party. In schools and universities Marxist materialism is made the basis of education. Papers and radio publicity are supervised in the same manner.

People are told the Communists will within five years lead the German people to a living standard unsurpassed in history. The nearer the end of that period approaches, the louder the leaders must shout, because the number of those who believe in their promises is dwindling rapidly.

In general conditions are bad enough. The main problem is that people behind the iron curtain—in other parts of the eastern world just as in eastern Germany—are never sure of themselves. There is no code of laws upon which they may rely. No one can tell what will happen tomorrow or even today to him or to any person he knows and loves. There is no freedom in the democratic sense in eastern Germany. If the situation may look better than it might be, there is no reason for optimism. —R. Z. C.

LETTERS
TO THE EDITOR

Senator Taft is right

SIR:

Throughout the Middle West and Pacific Coast the vast majority of citizens call the Korean war either "Mr. Truman's war" or an uncalled-for war, and one which, when created, has been hampered by Mr. Truman to such an extent that our boys are being ruthlessly murdered.

As for the United Nations, I ask you in all sincerity whether it has not been an "utter failure as a means of preventing aggression." From my point of view Senator Taft's words are sadly true.

In endorsing Truman's foreign policy you have not indicated what that policy is. Nobody knows except Mr. Acheson, and he only knows what England wants him to do and say. (REV.) EARNEST A. TRABERT

Los Gatos, Calif.

SIR:

There are a great many people whose sons had scarcely gotten home from the second world war until they were sent to Korea, who are sick at heart over the utter waste of young lives and the brutalizing of them. They feel that the United Nations is a failure, and that the war is Mr. Truman's.

In my opinion the best thing that could happen to our country would be the election of Senator Taft to the presidency. His enemies accuse him of a great many things, but no one has ever accused him of dishonesty, of filthy and profane talk, or of disloyalty to our country.

HELEN A. STODDARD

East Liverpool, Ohio

SIR:

Who is responsible for the division of Korea but the Truman administration? Who but the same administration entered into agreement with Russia that resulted in the looting of Manchuria? What administration halted our troops before Berlin, in order to permit the Russians to enter the city before it fell to us? It is childishly naive for representatives of a Christian nation to enter into an alliance with an infidel dictator and expect the covenants to be respected.

Smithsburg, Md. WALTER V. SPEESARD

SIR:

. . . I can't understand how anyone who can read and who can think for himself can go along with the Truman crowd. I agree with Louis Bromfield in his column in The Cleveland *Plain Dealer* several weeks ago when he said in substance that never in the history of our country have the morals of our government been at such a low ebb.

Wooster, Ohio NEAL F. BOWMAN

SIR:

Because of the stress of our times, the petty piques of President Truman, his loyalty to unworthy friends, his bungling manner of dealing with serious situations, he has made many bitter, prejudiced critics.

Yet he has done more things to lose him votes than any other president in our history. He has done some truly great things—his Point Four program; his peace for Russia plan is a masterpiece. With all his human weaknesses and bungling I think he is honest and sincere. Taft has not the international outlook. The late Senator Vandenburg was honest and consistent. He said "I was an isolationist. I was wrong. You can't be that now with world conditions as they are." If Taft had been that honest, he would not now be in the fog.

Defiance, Ohio (REV.) W. H. SHEPFER

First aid from the church

SIR:

I noticed that you publicized the fact that an Atlanta Presbyterian church has hospital equipment on hand for use of members.

Trinity Lutheran Church, Danville, Pennsylvania, has for several years had three hospital beds, two wheelchairs, crutches, and so forth. Equipment is lent to anyone in the community needing it, with the understanding that any person not a member of the church must release the equipment if a member of the church needs it.

Danville, Pa. BERNARD W. KRAPF

nter-Faith Tribute

Citizens of Martinsburg, West Virginia, held the night of November 12 "for Dr. Wagner," in order to salute a veteran pastor, churchman and community leader on his retirement after 50 years in the ministry. The celebration was not confined to Lutherans, nor even among the Protestant faith.

At a dinner held in the Shenandoah Hotel, tributes to the pastor were voiced on behalf of Roman Catholics by Dr. Ignatius Smith, English professor at Catholic University, Washington, D. C.; speaking for Jews was Dr. William Rosenblum, rabbi of Temple Israel, New York City, and for the Protestants, Dr. William Wade, former president of the ULCA's Maryland Synod.

The dinner was part of a series of celebrations given Pastor and Mrs. Wagner following announcement to members of St. John's Church that "it is impossible for me to give all the service that might be asked, and feel I should make room for a younger man." Dr. Wagner, who is 78, suggested that his resignation become effective Dec. 31, or earlier if circumstances permitted.

His pastorate in Martinsburg lasted 32 years, the longest in the history of the congregation. The Wagners expect to "move" from the parsonage to suburban Pleasant View next month. The congregation has called the Rev. Frank W. Klos, Jr., associate pastor at St. John's, to be Dr. Wagner's successor.

Menge Promoted

Walter O. Menge, Fort Wayne, Ind., layman and a member of the ULCA Board of Ministerial Pensions and Relief, received a promotion recently.

Mr. Menge, who is vice president of the Lincoln National Life Insurance Company, of Fort Wayne, was recently elected president and a director of the Reliance Life Insurance Company of Pittsburgh. He will continue to serve as second in command at Lincoln National but will assume additional duties and responsibilities as president of Reliance.

Swanson to USDA

Arthur Swanson, Hays, Kansas, layman, has entered the service of the U.S. Department of Agriculture, will spend the next two years in Lima, Peru, as an agricultural advisor to that South American country.

His experience of over 30 years at the Hays Experiment Station will enable him to train native agronomists in methods of breeding and selection.

Layman Swanson has served on the (Kansas) synodical executive, home missions committees, has been a member of the board of Midland College and has represented synod at ULCA conventions. He was one of the first members of the Lutheran Laymen's Movement from his area.

Hewitt to New Post

Herbert H. Hewitt, young layman of St. Stephen's Church, Brooklyn, N. Y., has been appointed to the newly created post of assistant director of the Lutheran Laymen's Movement for Stewardship.

LIBERIAN President William V. S. Tubman (left) chats with ULCA Missionary Dr. L. W. Slifer about presentation to Dr. Slifer of the rank of Knight Commander of the Liberian Humane Order of African Redemption. Decoration is in recognition of "the help which the Lutheran Mission has been to Liberia"

BRIEFLY SPEAKING

The first time that a Lutheran item hit the front page of the Chicago *Tribune* in years, to quote an Illinois Synod pastor, was Sept. 26 when an AP dispatch from New York stated: "About 2,250,000 Lutherans will carry pictures of Christ in their pockets this fall under a plan of the United Lutheran Church in America. The church said the pictures will remind Lutherans that 'Christ is with them always.'" (*The "pictures" are the small heads of Christ being distributed by the Lutheran Laymen's Movement.*)

Members of St. Luke's Church, West View, Pa., have a unique custom (of long standing) of "laying aside for God and St. Luke's Church" all coins minted by the U.S. Treasury in the year 1907—the same year the congregation was founded. Climax of the emphasis will be in 1957 when members celebrate their Golden Jubilee. From the Treasury Department, one member discovered that the Mint produced in 1907 five million dollars in half-dollars, four million in quarters, three-and-a-half million in dimes, two million in nickels, over one million in pennies. "Quite a goal," commented one layman.

Ordinarily, soft chime music is played Sunday mornings from the church tower in Lafayette, Calif. The music comes from an automatic record changer in the pastor's study. One recent Sunday (at 2 A.M.) the quiet of the neighborhood was shattered by a full-volume raucous rendition of "Don't Roll Those Bloodshot Eyes at Me." The record played, replayed and replayed some more; it took sleepy-eyed pastor and parishioners nearly 30 minutes to turn the "contraption" off. The local sheriff discovered pranksters had substituted the record, set the timing mechanism for 2 A.M. Sunday.

Offered an opportunity to select from a list of top American churchmen one man to deliver the Reformation address this year, Bethlehem Moravians registered a landslide vote—for ULCA President Franklin Clark Fry!

Few congregations purchase property for a new church for the sum of $1! But that's the story for members of Atonement Church, Racine, Wisconsin, who recently acquired property at Mygatt's Corners for a $1 bill. The deed has one string: "this land shall always be used for church purposes!"

APPOINTED

Assistant Hewitt

In his new post, he wi help direct internation work of the Laymen's Mov ment. Since early last yea he has served as general a sistant to Executive Direct Henry Endress and has als directed distribution of ste ardship films produced a nually by the stewardshi office.

A graduate of Wagn College, Mr. Hewitt is cu rently studying for his ma ter's degree in public admi istration at N.Y.U.

Ogg Dies

Dr. Frederic A. Ogg, a thor of more than 20 tex books on political scienc and for 25 years editor o the *American Political Sc ence Review,* died Oct. 2 He was an active layman i Luther Memorial Church Madison, Wis.

To most educators in th field of political science, D Ogg was "Mr. Political Sc ence." He had been affiliate with the University of Wi consin since 1914.

CALIFORNIA:

Dr. J. P. Beasom is Convalescing After Severe Illness

LOS ANGELES—While preaching to a large audience in Seattle, Wash., the Rev. James P. Beasom, president of the California Synod, was stricken with a heart attack and stroke. Rushed to a local hospital, it was found that his left side was paralyzed. Dr. Beasom remained in Seattle for about two weeks and is now convalescing at the California Lutheran Hospital in Los Angeles. Dr. Beasom is improving steadily. Within a short time he will be able to walk again but it will be some months before he can resume his regular schedule.

THE REV. HENRY SCHERER'S Reformation sermon was selected for publication by the *Los Angeles Times*. This was an excellent piece of publicity for Advent Lutheran Church as the *Times* has a large morning circulation in Southern California. Pastor Scherer reminded his people that "Luther rediscovered what the church had known in the beginning, that every man is his own priest through Christ."

DR. AND MRS. J. GEORGE DORN are looking forward to Feb. 4. 1952 with keen anticipation for two reasons. It will be their wedding anniversary and also mark the completion of a 25-year ministry here in California. Dr. Dorn has served Hollywood Church, Los Angeles, and is currently pastor of St. Mark's Church in San Francisco.

FIRST ENGLISH CHURCH, Los Angeles, under leadership of Pastor Albert Schwertz is engaged in a mighty effort to enlist 200 new members in two months. To help accomplish this, Luther Vestergard, actor and assistant to the pastor of St. Matthew's Church, North Hollywood, has been engaged to help in the program.

LOS ANGELES has been visited recently by a number of outstanding religious leaders of America. Dr. Homrighausen was the Reformation Day speaker for the church federation and met with local pastors the next morning in a seminar. Bishop G. Bromley Oxnam was the speaker at a great Methodist rally in Hollywood Bowl on Nov. 8 to launch the Methodist evangelism program.

DR. FRANK LAUBACH has been speaking in the Los Angeles area to large meetings, telling about his program of literacy as an answer to world Communism. Speaking in St. Paul's Church, Lynwood, Calif. (UELC), Dr. Laubach told of the great influence of ULC missionary Norma Bloomquist in Liberia. Miss Bloomquist, according to Dr. Laubach, heads the literacy program for the government of Liberia and has cabinet status in the government. Dr. Laubach praised Miss Bloomquist's work highly.

SOUTHERN CONFERENCE LUTHER LEAGUE met at Faith Church, Phoenix, Arizona, Nov. 10-11. A large group made the long trek to Phoenix.

ST. LUKE'S CHURCH, Huntington Park, recently celebrated its 30th anniversary. The Rev. Charles Smith and the Rev. Herbert

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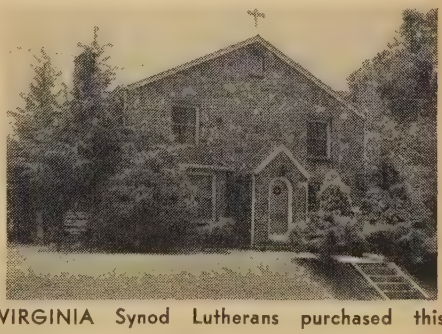


VIRGINIA Synod Lutherans purchased this building last year for fellow Lutherans in Elizabethton, Tenn. Mission Developer Max Huddle reports a confirmed membership of 42, an active Sunday school, Women's Missionary Society and men's group. Building was formerly used by Roman Catholics, cost $15,000 and is located in one of the best residential sections

Weaver, pastor emeritus, took part in the program.

The Rev. H. Paul Romeis, pastor of Trinity Church, Pasadena, has been called to become assistant to the president of synod. The recent special convention of synod authorized the calling of an assistant to the president and the Executive Committee extended a call to Pastor Romeis. If Pastor Romeis will accept, he'll begin his work on Jan. 1.

A NEW PARSONAGE was dedicated by St. Matthew's Church, North Hollywood, on Dec. 2. The Rev. John Simmons is pastor.

THE REV. OSCAR ICE was installed as executive director of the Lutheran Student Foundation of Southern California on Nov. 18. Installation was by the Rev. A. G. Fjellman (AUG), Sun Valley, Calif. Liturgist was the Rev. S. Candow (ALC), Los Angeles. The preacher was the Rev. Carl V. Tambert (ULC) of Glendale. Greetings were extended by representatives of the National Lutheran Council bodies. Pastor Ice succeeds the Rev. F. J. Schenk (ELC) of Encino, Calif.

THE LUTHERAN SEMINAR was held at Grace Church (Mo. Synod), Los Angeles, on Nov. 15 with 75 pastors present. Speakers were the Rev. Lawrence Acker (Mo. Synod) and the Rev. Paul Wetzler (ULC).

HOWARD LOGAN

NEW YORK:

Pastors Approve Use of RSV in New Hymnal

ALBANY—Members of the Lutheran Ministers' Book Club who were present at the October meeting took seriously to heart an editorial in the Oct. 10 LUTHERAN relative to the use of the new Revised Standard Version and other modern translations of the Scriptures for use in public worship and instruction.

THE REV. HERMAN F. VESPER, pastor of St. Paul's, Red Hook, and president of the club, said that the group went on record to favor "requesting the ULCA to act on this matter at its 1952 convention." Pastor Vesper stated that this conclusion was concurred in by the pastors' wives who constitute the Katherine von Bora Club.

FIRST CHURCH, SCHENECTADY, is ministering to DPs. An Estonian Lutheran pastor conducts two services each month at the church, with an average attendance of 150. The Rev. Harry Muudi, who has been officiating for the past year, has been called to serve as editor of the Estonian Lutheran magazine. The work will be carried on by an Estonian pastor from Connecticut.

Mr. and Mrs. Alexander Graps, former Latvian opera singers, are members of First Church's choir.

PASTOR RAY KULMAN arranged for members of the congregation to come forward to the altar to deposit pledge cards during services in November. Opportunity was given each Sunday so that all could participate in the "pledge month" program.

Recent campaign at First Church, Albany, brought $112,000 in gifts and pledges toward a new church building. Added to funds already on hand, $220,000 is now available toward a structure which is expected to cost $350,000. The congregation currently worships in "Friendship House," its modern parish building which will be connected to the new church.

DR. MORRIS C. SKINNER'S first year as pastor was observed with a reception held in his honor by the congregation. During the year 64 new members were added to the congregation.

ROBES FOR PASTOR and acolyte were recently dedicated at St. Mark's Church, Guilderland Center, by Pastor Wilson D. Wor

EMBERS of St. John's Church, Ely, Iowa, re-ently dedicated this new church. (See "The utheran," Oct. 31)

aan as gifts from the Sunday school and uther League. A new roof has been placed n the church.

HENRY G. PFEIL, member of First Church, henectady, was elected to the city's Board Supervisors. Mr. Pfeil has served on many ongregational and synodical committees and as been a delegate to ULC conventions.

PAUL LIVINGSTON, a member of Zion hurch, Athens, was elected superintendent highways for the town, the only Demo-at successful in the town elections. His epublican opponent, Walter Schmidt, is so a member of Zion.

"The Church, Changed and Changeless" as the topic of Dr. Stephen James at a eformation rally sponsored by the Heidel-rg area churches and held at St. John's, ltamont.

A HARTWICK COLLEGE sophomore from . John's Church, Hudson, won the prize in nation-wide contest for the composition of band march. He is OTIS V. ATKINS, JR., music education student at Hartwick.

MEMBERS OF TRINITY CHURCH, Castleton, ised $900 for redecoration of the interior the church. Rather than allow the funds remain idle in the bank, the amount has en loaned to the Building Fund to reduce e mortgage on the recently completed 0,000 parish hall. Pastor G. Oliver Sands ports that the parish hall is used as emer-ncy quarters for four grades of the Castle-n Central School. LUTHER S. STRALEY

CAMPUS

MUHLENBERG College has a new director of publicity in Prof. Ralph Wood, head of the German Department and active layman of St. Peter's Church, Allentown. Prof. Wood is a former reporter (Cincinnati "Commercial Tribune") and editor ("Norwood News"), taught at Cornell, Princeton and Penn State before coming to Muhlenberg in '46.

LENOIR RHYNE College's newest women's dorm (Mauney Hall annex) has been renamed Schaeffer Hall. The building, that houses 64 students in two-room suites, has been renamed in honor of Dr. H. Brent Schaeffer, president of the college 1926-34 and current president of the Mississippi Synod. During Dr. Schaeffer's administration, the college completed an extensive building program that included erection of Daniel Efird Rhyne administration building, Mauney Hall and the refectory.

MIDLAND College faculty recently received raises in salary, made possible through a larger-than-anticipated fall enrollment.

WAGNER College's new women's dorm (Guild Hall) makes possible the school's largest number (278) of resident students in its history. Since most of this number are Lutherans, the Lutheran percentage in the student body is at its highest point (40 per cent) since 1943. Eleven per cent of the student body is preparing for the ministry or other full-time service in the church!

GETTYSBURG Seminary's Prof. Bertha Paulssen is currently presenting the fourth series of Auburn Extension Lectures: "Faith and Conversion in the Light of Contemporary Psychology and Theology" at Union Theological Seminary, New York City. Lectures are presented on successive Monday mornings (Oct. 29 through Dec. 3). On the last morning, Dr. Paulssen will devote two hours to "Protestantism Confronted with Roman Catholic Methods of Community Control on the Local Level."

PENNSYLVANIA:

Stoughton Addresses Convention

ALTOONA—For the seventh time Altoona was host to Pennsylvania's annual Sunday school convention. More than 2,000 delegates attended the three-day meeting in October. Convention speakers included Dr. Clarence C. Stoughton, president of Wittenberg College; Dr. Harold E. Stassen, president of the University of Pennsylvania; Dr. Frederick Brown Harris, Senate chaplain; and Dr. Luther Weigle, dean emeritus of Yale Divinity School. Dean Weigle's father was pastor of Altoona's First Lutheran Church for eight years.

THE REV. RUSSELL T. SHILLING, Davidsville, succeeds Dr. Luke H. Rhoads as president of the Allegheny Conference. Other officers include the Rev. Ernest N. Bauer, Hollidaysburg, vice president; the Rev. Paul M. Keller, Martinsburg, secretary; and Fred S. Sammel, Bedford, treasurer.

Two LWA "Turn-in-the-Road" meetings were held on the territory of the conference. About 130 pastors and laymen attended the meeting held in Casebeer Church, Sipesville, on Oct. 22. Speakers were DR. H. CONRAD HOYER and DR. E. THEODORE BACHMAN. On NOV. 15 DR. FRANKLIN CLARK FRY and the REV. FRANK M. BROWN addressed an even larger audience in Trinity Church, Juniata.

WALTER E. (NED) ROSE, member of Fir Church, Johnstown, broke political traditio by becoming the first person to be elected t two successive terms as mayor.

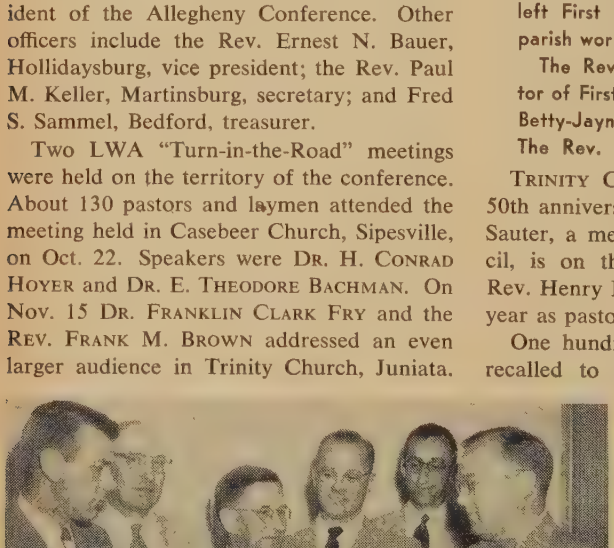
Summer and early fall pastoral change included the Rev. Victor A. Carlson, fro assistant pastor, Hanover, St. Matthew's, t Meyersdale, Zion; the Rev. John Helle from Selinsgrove, Trinity, to Berlin, Hol Trinity; the Rev. H. Lee Hebel, Gettysbur Seminary graduate, to the Karthaus Charge the Rev. John D. Ickes, from Cairnbroo Charge, to Everett, Zion; the Rev. Paul C Hamsher, from Temple Eighth, Altoona, t Board of American Missions with assig ment to St. Albans, W. Va.; the Rev. Da L. Bomboy, Gettysburg Seminary graduat to the Stoystown Charge.

Sister Edna McVicker has assumed he duties as parish deaconess in Moxha Church, Johnstown. Sister Grace Boehlin left First Church, Johnstown, to take ov parish work in Wicker Park Church, Chicag

The Rev. Richard L. Tome, assistant pa tor of First Church, Johnstown, married Mi Betty-Jayne Oberdick of York on Sept. 2 The Rev. Richard S. Shanebrook officiate

TRINITY CHURCH, Sidman, celebrated i 50th anniversary in early November. Henr Sauter, a member of the first church cou cil, is on the church council today. Th Rev. Henry Latshaw is now serving his 20t year as pastor.

One hundred fiftieth anniversary service recalled to members of the NEWRY LU



ESTEEM for Dr. Clarenc Arnold (center) was so hig among members of St. John Church, Bellefonte, Pa., th when he announced his retir ment last summer, members the congregation immediate began making preparatio for an appropriate gift. Her laymen present the gift: check for $3,000!

THERAN CHURCH that the congregation had 'given of her membership to establish in whole or in part six congregations (First and Second, Altoona, Claysburg, Duncansville, Roaring Spring, East Freedom, and St. Paul's in 'Schweitz')." Former Pastors Ralph W. Birk, F. H. Schrader, and Lester F. Karschner assisted the present pastor, P. J. Horick, in the celebration.

Missionary societies of the conference met in Trinity Church, Juniata, Altoona, and elected MRS. WALDEN M. HOLL, Johnstown, to a three-year term as president. She succeeds Mrs. E. Roy Hauser, Clearfield. Other officers are Mrs. S. M. Emeigh, Roaring Spring, vice president; Mrs. Paul Weir, Johnstown, recording secretary; Mrs. C. B. Beach, Johnstown, statistical secretary; and Mrs. C. D. Metzger, Altoona, treasurer.

ULCA SECRETARY F. Eppling Reinartz was guest preacher at the annual city-wide Reformation service in First Church, Johnstown. Lutheran churches of Somerset County held their annual Reformation service in Trinity Church, Somerset. Dr. John W. Doberstein, Mt. Airy professor, spoke. The Rev. Robert G. Whisler, Grace Church, Johnstown, addressed Reformation Sunday worshipers at a rally held in Trinity Church, DuBois. Protestant churches of greater Altoona got together in First Methodist Church for their first united service. Dr. Chester S. Simonton, pastor of St. Paul's Church, York, was the speaker.

ROBERT G. SANDER

ENNSYLVANIA:

Organizes Three Missions

PITTSBURGH—*Faith, Hope,* and now *Charity*. This is the mission record of Pastor J. Frederick Bermon, Erie. Alert to needs of fields around his own parish, Dr. Bermon surveyed and began services a few years ago at Faith Church, Fairfield. When this church was on her feet he went the second mile and this past summer organized Hope Church, Moorheadville. This church now is part of the

—HOME MISSIONS—

CALIFORNIA: Ascension Church, Baldwin Park, the Rev. Edward Valbracht organizer, was organized on Sunday, Nov. 4, by the Rev. Carl Tambert, vice president of synod, with 112 charter members. The congregation voted to call the Rev. Gerald Pederson as its pastor and he was installed on Nov. 25.

CALIFORNIA: Trinity Church, Manhattan Beach, the Rev. George Ulrich pastor, was dedicated Nov. 25. The Rev. J. Benner Weaver, pastor of Holy Trinity Church, Wood, was principal speaker.

NOVA SCOTIA: The new Dartmouth mission was organized Nov. 11 when 72 charter members became Our Saviour's Church. Participating were Dr. Arthur M. Knudsen, representing the Board of American Missions, Synod President C. H. Whitteker, Synod Secretary James Dauphinee, and Pastor Douglas Conrad, Resurrection Church (Halifax) pastor who was instrumental in the organization. Pastor of the new mission is the Rev. Richard E. Bieber. An offering of $1,069 was turned over to the building fund.

KANSAS: Pastor Richard O. Search and 51 Wichita Lutherans plan to organize as synod's newest congregation soon. A Sunday school, Brotherhood, and Women of the Church are already operating; services have been held since September. The new name, selected by charter members (most of them from St. Paul's Church, Wichita) is to be Reformation Church.

KANSAS: Faith Church, Mission, is now meeting in the new Masonic Hall, where a Brotherhood of 38 and a Women of the Church of 45 are auxiliaries for the 200 baptized membership.

SOUTH CAROLINA: Most recent points of mission activity are Lancaster and Beaufort, where a number of Lutherans have indicated interest in establishing preaching points until formal organization can be effected.

Popular Gifts for Children

BREAKFAST SETS

Children will love their own 3-piece set with cereal bowl, 7" plate, 4½" high tumbler. Made of heavy white glass with colorful designs and short scripture verses. $1.00 per set. (Add 15c for postage for one set; 10 cents each for two or more sets.)

with scripture verses

MILK MUGS with Table Grace

A "very own" milk mug helps solve the mi problem and teaches the child a special grac The colorful verses will not wash or scrape o the 3" high mugs. Four different graces attra tively boxed in sets of two. 65c set of two. (Ad 15c for postage for one set, 10c each for tw or more sets.)

Set NM2361

Thank you for the birds that sing,
Thank you, God for everything.

God is great, God is good,
We thank him for our food.

Set NM2363

Lord, I thank Thee for today,
For my food, my work and play.

Father, we thank Thee for our food.
For love and friends, for all things goo

GIRL'S GOLD FILIGREE CROSS

A gift to treasure through the years. Beautifully filigreed cross in ye low gold, with a fine strong chain of delicate design. Cross measure ⅞ x ⅝ inches. Chain length 18 inches. Gift boxed. (NM11)

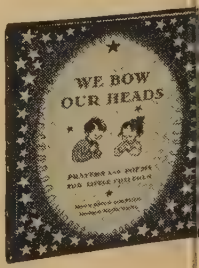
$7.20 tax include

WE BOW OUR HEADS

Prayers and Poems for Little Children

EDITED BY JOHN W. DOBERSTEIN

Prayers for children from the nursery to twelve years of age, by outstanding writers — Carlyle, Eugene Field, Robert Louis Stevenson, Elizabeth Browning, Christina Rossetti, Paul Hoh, and many others. Beautifully illustrated in colors by Peggie Geiszel; handsomely and durably bound in washable cloth. 100 pages, 8¼ x 10½ inches. $2.50



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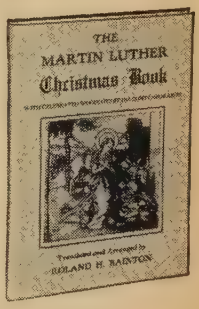
THE MARTIN LUTHER CHRISTMAS BOOK

ROLAND H. BAINTON



This book has a charm all its own. The text is taken from Luther's Christmas sermons, translated and arranged by an outstanding scholar. Reproductions of old woodcuts illustrate the text, which retells the Christmas story simply and reverently—almost as if Luther had been there. This 76-page, cloth-bound volume makes an unusual gift for all who love the Christmas story and all who love fine books. $2.50

THE GOLDEN CHRISTMAS BOOK

COMPILED BY G. CRAMPTON

This mammoth storehouse of entertainment will provide fun for the whole family during the Christmas season. It contains 15 Christmas stories, old and new; 15 recipes for making Christmas presents, candies, decorations; 9 Christmas poems; 18 Christmas puzzles and riddles; words and music for ten favorite carols. Crowded with pictures, and with a pop-up Christmas tree in the front. $1.50

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Please add 5% to your remittance to cover postage

OPEN HOUSE in their new $25,000 parsonage was observed recently by members of St. James' Church, Marinette, Wis. Home is latest of extensive improvements begun in '48 and includes a pastor's study and adjoining room for visiting clergymen—both apart from the family living quarters.

North East pastoral charge served by Pastor Paul Fauth. After a recent careful survey the third mission station held its first service, thus completing the Pauline Trinity—Faith, Hope, Charity.

THE 95 THESES were viewed by worshipers on Reformation Sunday at St. John's, Kittanning. The young people of the church wrote and posted them in the narthex.

During November youth rallies were held in each of the six conferences. THE REV. LESLIE CONRAD, JR., executive secretary of the Luther League, was speaker and leader.

ZION UNITED CHURCH, PENN HILLS, is literally surrounded by new homes, with hundreds more being built. This mission congregation must think again of a building program even though they are in their new church just about a year. The Board of American Missions has called Pastor Robert Hamilton to assist in making pastoral calls.

After serving 22 years as pastor of Hebron, Leechburg, DR. GEORGE BOWERSOX has resigned to accept a call to McSherrytown.

DR. GEORGE NICELY offered his resignation to Bethany congregation, East Liberty. The congregation thought differently. A resolution was adopted to procure the services of an associate pastor.

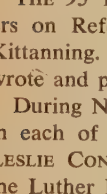
Good Shepherd Church, the new mission in southeast Erie, recently got a big publicity boost from the local newspaper which printed a full-page feature article about its organization and program. (A picture story about the congregation appears on page 17 of this week's "Lutheran.") Good Shepherd will be the only church in a rapidly developing suburban area.

In 1941 EMMANUEL CHURCH, BELLEVUE remodeled the church and built a parish addition incurring an indebtedness of $62,000. This congregation, formerly served by the present president of the Pittsburgh Synod, Dr. G. L. Himmelman, recently burned their mortgage.

DEATH CALLED two prominent lay workers. MISS CARRIE EGGERS, of Trinity Church, Pittsburgh, was a leader in Pittsburgh's Lutheran Service Society. MR. C. W. HERMAN HESS, of St. John's, New Castle, was active in synodical Luther League and Brotherhood.

LUTHER E. FACKLER

COMING TO PHILADELPHIA?



Let Us Welcome You

DR. ROSS STOVER PREACHES

11 A.M. Morning Worship
at 16th and Jefferson
7:30 P.M. Evening Service
at Broad and Boulevard
7:30 P.M. Thursday
at Broad and Boulevard

Messiah Lutheran Is Building A New Church In A Great City Where One Million Souls Are Unchurched. Pray For Us

IN SEATTLE

A FRIENDLY WELCOME AWAITS YOU

at

Central Lutheran Church

Eleventh Avenue at East Olive Street
(Near Downtown)

H. STANLEY HOLMAN, Pastor

CHURCH SCHOOL ..... 9:45 A. M.
DIVINE SERVICE ..... 11:00 A. M.

VISCONSIN:

Group Meetings Gain in Popularity

MADISON—Congregations in this area are making increasing use of group meetings as a substitute for the Every-Member Visit. Sections of the membership are invited to congregational dinners, at which they are told of the program of the church and asked to make their pledges.

A READY-MADE PROGRAM for these affairs has been prepared by Stewardship Secretary George B. McCreary. It's a set of 32 chart slides which show relationships between ULC and other Lutheran bodies. They emphasize tithing, benevolent giving, budget analyses and subscribing to THE LUTHERAN. They also take some cracks at cheap substitutes for giving, such as bazaars and money-raising stunts.

Veteran Missionary DWIGHT H. SHELHART

LAYMEN of St. John's Church, Hicksville, Ohio, spent one recent Saturday helping Pastor Maynard Powell paint the parsonage and two-car garage. Women of the congregation served the noon meal; paint job required eight hours!

ST. PAUL'S

LUTHERAN CHURCH
DENVER, COLO.

E. W. Harner, D.D., Pastor
SUNDAY SERVICE, 11:00 A.M.

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One block north of the State Capitol

When in SAN FRANCISCO
VISIT HISTORIC
ST. MARK'S
LUTHERAN CHURCH
"Founded 1849"
1135 O'FARRELL STREET
Service 11 a.m. Vespers 7 p.m.
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"At the heart of the City"
Worship in the Beautiful, Friendly
CHRIST LUTHERAN CHURCH
3rd and West Philadelphia
Sunday Worship ..... 10:45 A. M.
Rev. Richard A. Miller—Pastor

THE FIRST ENGLISH LUTHERAN CHURCH

3119 W. Sixth St., Los Angeles 5, California
ALBERT B. SCHWERTZ, D.D., Pastor
Morning Worship, 11:00 O'clock

WEST PALM BEACH, FLORIDA

First United Lutheran Church
Lakeview Ave. at Dixie Hwy.
REV. WILLIAM LONG DOWLER, Pastor
Morning worship, 11 o'clock

is at it again—this time in Menominee Falls. Fifty-seven attended the first meeting of the prospective church and 100 are expected to sign as charter members before next Palm Sunday. Services began Nov. 4 in the American Legion Hall.

INCARNATION CHURCH, Milwaukee, dedicated its new Sunday school building the Sunday after Thanksgiving. Synod President Dr. Paul Bishop was the guest speaker. The Rev. E. L. Moerke is pastor.

THE REV. J. WOODROW JACOBSON has resigned at West Allis to assume new duties as pastor of Grace Church, Kenosha, beginning Dec. 1.

Wisconsin Lutherans went out in dead earnest for the Thanksgiving clothing appeal for Lutheran World Relief. Milwaukee churches shipped 37,000 pounds; Mineral Point, 22,424 pounds. Carloads will be shipped from the following five centers: Marinette, Oshkosh, Eau Claire, Racine and Madison. Indications are that the Wisconsin shipments will total more than 75 tons.

ROBERT L. BARTSCH, son of the late Dr. Carl Bartsch of Minneapolis, has accepted the call to Bethany Church, Wisconsin Dells, following ordination next spring.

MADISON is being considered as host for the next national Luther League of America convention in 1953.

FOREIGN MISSION interest has always run high in the Synod of the Northwest. At present, $8,869 is the annual pledge toward the support of assigned missionaries. This will likely be stepped up during the Epiphany season when additional congregations assume "shares" in group support.

A set of 1,001 Bible slides has been sent by the synod to PUERTO RICO for use among the missions. A similar set is being collected for British Guiana.

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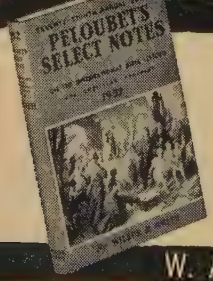

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DECEASED

Rev. John F. Bornhold

The Rev. John F. Bornhold, pastor of St. Luke's Church, New Rochelle, N. Y., for the past 27 years, died suddenly on Aug. 21. He was 66.

Born in Kitchener, Ontario, Canada, he was a graduate of the University of Toronto and Philadelphia Seminary and did graduate work at Leipzig University and the theological school at Bielefeld, Germany. He served St. Paul's Church, Mt. Holly, N. J., and Kensington Church, Buffalo, N. Y., which he founded, before coming to New Rochelle in 1924.

Surviving are his wife; a son, Dr. Harold J. Bornhold of Elkins Park, Pa.; a daughter, Mrs. Lester Etter of Carlisle, Pa.; two brothers and two sisters.

Funeral service was conducted at St. Luke's on Aug. 24 by New York Synod President Frederick R. Knubel, assisted by Dr. Clarence E. Krumbholz and the Rev. Carl E. Strobel.

Rev. Arthur Earl Isham

The Rev. Arthur Earl Isham, retired pastor of the California Synod, died at Redlands, Calif., on Oct. 29. He was 71.

Born in Iowa, he was a graduate of Carthage College and Hamma Divinity School. He served several churches in Iowa before coming to Redlands in 1912 as pastor of First Church. He later was secretary of the Redlands Chamber of Commerce, county assessor, and in 1942 ran for Congress.

Funeral services were conducted by the Rev. John Foerster, pastor of First Church. Mr. Isham is survived by his wife, three sons and a daughter.

Changes of Pastorate

CHAPLAINS NEWLY ASSIGNED

DEUTSCHLANDER, JOHN H. Hqtrs. ASAFE, APO 633, c/o PM, New York, N. Y.

GARTNER, CHARLES P. 2108 ASU, Sta. Comp., Camp Breckinridge, Ky.

GERNERT, HERBERT F. 4002 ASU, Sta. Comp., Camp Chaffee, Ark.

HANKS, JOHN. 2128 ASU, Sta. Comp., Fort Knox, Ky.

KILLINGER, JOSEPH G. 2114 ASU, Sta. Comp., Camp Pickett, Blackstone, Va.

LINEBERGER, ERNEST R., JR. Chaplains' School, Newport, R. I.

STRUBE, JOHN. 3440 ASU, Sta. Comp., Fort Benning, Ga.

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ASSIGNMENT OF CHAPLAINS

ARMY

TROSTEL, HIRAM W. From New Cumberland, New Cumberland, Pa. To Hq., 3rd Medical Battalion, 3rd Inf. Div., U.S. Army, APO 468, c/o PM, San Francisco, Calif.

NAVY

ECKARD, GLENN STINE. From USS Mount Olympus. To Chaplain's Office, Frazier Hall, U.S. Naval Receiving Station, Norfolk, Va.

EDWARDS, W. MORGAN. From Norfolk Naval Shipyard, Portsmouth, Va. To Third Marine Brigade, Camp Pendleton, Oceanside, Calif.

AIR FORCE

HARTMAN, KENNETH E. From Kelly AFB, San Antonio, Tex. To Hq. 374th Troop Carrier Wg. (H), APO 704, c/o PM, San Francisco, Calif.

CANADA

HAAK, FREDERICK W. From St. Paul's Church, Neustadt, Ont. To St. John's Church, Aylmer, Ont. 428 Talbot.

FLORIDA

KOTTER, VERNON E. From Christ Church, Monroe, Mich. To Advent Church (new congregation), Miami, Fla. 177 N.E. 110th St.

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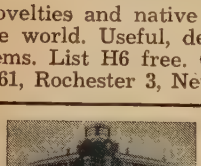

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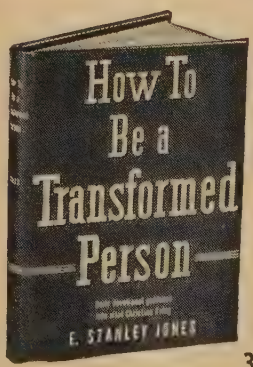

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SIGMAR, ERIC. From Glenboro parish, Manitoba, Can. To Calvary Church, Seattle. Wash. 7002—23rd Ave., N.W.

ILLINOIS

BLENKER, EDWARD J. From Skokie, Ill., pastor of Lutheran students, Chicago area. To Grace Church, Champaign, Ill. 911 W. John St.

ZULAUF, MARTIN J. From Cross of Glory Church, Detroit, Mich. To Redeemer Church, Aurora, Ill. 433 New York St.

MICHIGAN

BOGER, SYLVESTER L. From Unity Church, Detroit, Mich. Retirement.

ECKERT, WILLIAM. From First English Church, South Haven, Mich. Retirement.

SPAID, J. EARL. From mission developer. To Cross of Glory Church, Detroit, Mich. 16631 Fairmount Dr.

MIDWEST SYNOD

AMEND, EDWARD J. From Salem Church, Stillwater, and Zion Church, Perry, Okla. To Christ Church, Wisner, Nebr.

PETERSON, MELVIN W. From Zion Church, Bagley, and St. Peter's Church, Cassville, Wis. To Zion Church, Platte Center, and Immanuel Church, Madison, Nebr. Address: Platte Center, Nebr.

OHIO

KIBLER, WILLIAM H., JR. Institutional Chaplain. From Lutheran Service Society, Pittsburgh, Pa. To Lutheran Welfare League of Central, Ohio. 1614 E. Fulton St., Columbus.

KINSEY, ROBERT S. From Thiel College, faculty. To Augsburg Church, Toledo, O., associate pastor. 1356 Sylvania Ave.

ROBERTS, KNOX R. From Millersburg-Benton parish, O. To Nevada Church, Nevada, O. South Main St.

VELER, HERBERT W. From St. John's Church, Stony Ridge, O. To St. John's Church, Zanesville, O. Market and 7th Sts.

WARTBURG SYNOD

ROWOLDT, HENRY. From St. Paul's Church, Emerson, Nebr. To Honterus Church, Gary, Ind.

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IN CONCLUSION . . . . . .

WE CHRISTIANS in America have a tough three-cornered problem. We won't solve it soon, but we should understand it clearly. The problem is: how can our faith be made to influence the whole life of our nation?

There are (1) some people who desire to outlaw every expression of faith in God from public life. They are horrified when children are permitted to say the Lord's Prayer in public schools (*see* "Church in the News"). These people have a vast army of allies among the careless and indifferent Christians (half of the population) who aren't much concerned one way or the other.

There are also (2) the Roman Catholics, who believe their church alone should be recognized as the supreme spiritual authority over all nations.

WE ARE GROUP 3—and don't agree with either 1 or 2. We realize that no nation can long endure unless trust in God is the foundation of all business, education, government, and everything else. We were unhappy about some things written in U.S. Supreme Court opinions in the McCollum case in 1948 (regarding released time classes in religion), because they seemed to indicate a trend in American public life in the direction of neutrality toward faith in God.

No nation can afford to try to be neutral toward God. That's the quick shortcut to destruction.

But we are also compelled to resist the Roman Catholic ambition to put all of our churches out of existence. We believe the government should give no favors to any church unless all share alike.

We do get favors. Exemption from real estate taxes on church buildings, for instance. The new U.S. postal law exempts all church papers from the i creased second-class mail rate. The go ernment pays for maintenance of our pa tors as chaplains in the armed forces. S we can't claim that we have complete se aration of church and state.

If necessary the break could be mac completely, if that is necessary to preve any churches from getting special favor But there must never be a break in t recognition by our nation that God is t creator and ruler of all things.

THE PROBLEM BECOMES intensely acu in regard to public schools. They infl ence the attitudes of our children. An when they teach about atomic energ hurled forth from the sun, but not abo God the creator, and about Alexand the Great but not about Jesus of Naza eth, children are likely to grow up belie ing that religion is a private and unim portant matter.

The schools can't teach much abo God, for they quickly run into the pro lem of the great differences between th teachings of the many churches of th land. But they must teach somethin And they must show a friendly intere in the teaching done in the homes an churches, without being partial towar any special church.

We all know this is a complicated pro lem, that won't be solved overnight. B it is a more important problem even tha who gets elected president of the Unite States next year.

In the long run (200 or 300 year maybe) the problem will be solved ac cording to how strongly and persistentl any of us believe anything. The mo ardent, courageous faith will triumph i the end.

Elson Ruff

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